A SERMON OF Iudgement, Preached at *Pauls* before the Honorable Lord Maior and Aldermen of the City of *London*, *Dec.* 17. 1654. And now enlarged

748. 40. 47.

By *Rich. Baxter.*

Rom. 14.12. *Every one of you shall give account of himself to God.*

Iohn 5.28, 29. *The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: They that have done good, to the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation.*

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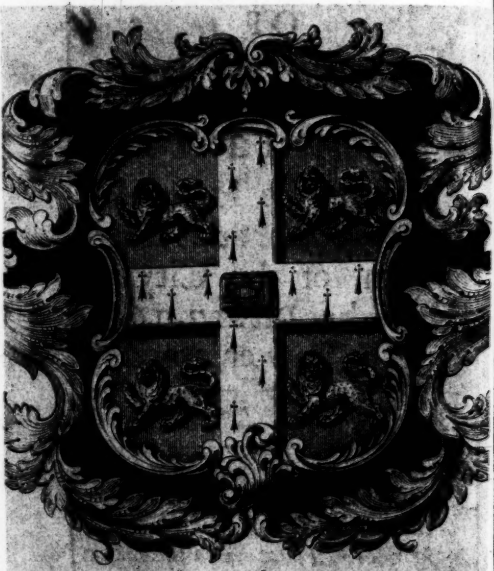

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TO
The Right Honorable
Christopher Pack,
Lord Maior of *London*;
with the Right worshipful
Aldermen.

Right Honorable,

BEeing desired to Preach before you at Pauls, *I was fain to preach a Sermon, which I had preached once before to a poor ignorant Congregation in*

the Countrey, having little leisure for study in London. *I was glad to see that the more curious stomacks of the Citizens did not nauseate our plain Countrey Doctrine, which I seemed to discern in the diligent attention of the greatest Congregation that ever I saw met for such a work: But I little expected that you should have so far esteemed that discourse, as to have thought it meet for the view of the world, as I understood by a Message from you, desiring it may be Printed. I readily obey your will, when it gives me the least intimation of the will of God. Its possible some others may afford it the like favourable Acceptance and entertainment.*

ment. I am ſure the ſubject is as Neceſſary as common; and the Plainneſs makes it the fitter for the ignorant, who are the far greateſt number, and have the greateſt need. I have added the 9, 10, 11, *and* 12. *Heads or Common-places, which I did not deliver to you for want of time; and becauſe the reſt are too briefly touched (as contrived for an hours work) I have enlarged theſe; though making them ſomewhat unſuitable to the reſt, yet ſuitable to the uſe of thoſe that they are now intended for: The Directions alſo in the end are added.*

Bleſſed be the Father of Lights, who hath ſet up ſo many burning and ſhining lights

in your City, and hath watered you so plenteously with the Rivers of his Sanctuary, that you have frequent opportunities for the refreshment of your souls, to the joy of your friends, the grief of your enemies, and the glory of that Providence which hath hitherto maintained them, in despight of Persecution, Heresies and Hell! It was not alwayes so in London: *It is not so in all other places, or famous Cities in the world: Nor are you sure that it will be alway so with you. It doth me good to remember what blessed Lights have shined among you, that now are more gloriously shining in a higher sphere:* Preston, Sibbes, Stoughton, Taylor, Stock,

Stock, Randal, Gouge, Gataker, *with multitudes more that are now with Christ! It did me good to read in the Preface to Mr.* Gatakers *funeral Sermon, by one of your Reverend and faithful Guides, what a number of sound and unanimous Labourers are yet close at work in that part of Christs Vineyard! And it did me good in that short experience and observation while I was there, to hear and see so much of their Prudence, Unity and Fidelity.*

Believe it, it is the Gospel of Christ that is your Glory: and if London *be more honorable then other great and famous Cities of the earth, it is the*

light of Gods face, and the plenty and power of his Ordinances and spirit that doth advance and honour it. O know then the day of your visitation!

Three things I shall take leave to propound to your Consideration, which I am certain God requireth at your hands. The first is, that you grow in knowledge, humility, heavenlyness and Vnity, according to the blessed means that you enjoy. In my eyes, it is the greatest shame to a people in the world, and a sign of barbarousness, or blockishness, when we can hear and read what a famous, learned powerful Minister such a place, or such a place had, and yet see as

as much ignorance, ungodlyneſs, unrulineſs, and ſenſuality, as if the Goſpel had ſcarce ever been there. I hope it is not thus with you: but I have found it ſo in too many places in England. *We that never ſaw the faces of their Miniſters, but have only read their holy Labors, have been ready to think,* ſure there are but few ignorant or ungodly ones in ſuch a Congregation! Sure they are a people rich in Grace, and eminently qualified above their brethren, who have lived under ſuch Teaching as this! At leaſt, ſure there can be none left that have an enmity to the fear of God! *But when we have come*

to the Towns where such men spent their lives, and laid out their labours, we have found ignorant, sottish worldlings, unprofitable or giddy unstable Professors, and some haters of godliness among them. O what a shame is this to them in the eyes of wise men! and what a confounding aggravation of their sin before God! Thrive therefore and be fruitful in the Vineyard of the Lord, that it may not repent him that he hath planted and watered you.

The second is this; Improve your interest to the utmost, for the continuance of a faithful Ministery among you: and when any places are void, do what

you can to get a ſupply of the moſt Able men. Your City is the Heart of the Nation: you cannot be ſick but we ſhall all feel it. If you be infected with falſe Doctrines, the Countreys will ere long receive the Contagion. You have a very great influence on all the Land, for good or evil! And do you think the undermining enemies of the Church have not a ſpecial Deſign upon you in this point? and will not promote it as far as is in their power? Could they but get in Popiſh or Dividing Teachers among you, they know how many advantages they ſhould gain at once. They would have ſome to grieve and trouble your faithful Guides, and

hinder

hinder them in the work, and lessen that estimation which by their Vnity they would obtain. And every Deceiver will hope to catch some fish, that casteth his Net among such store. We beseech you, if there be Learned, Holy, Judicious men in England, *that can be had for supply on such occasions, let them be yours; that you may be fed with the Best, and Guided by the Wisest, and we may have all recourse to you for advice; and where there are most Opposers and Seducers, there may be the most Powerful, Convincing helps at hand: Let us in the Countrey have the honest ran young Preachers, and see that you have the chief Fathers*

and

and Pillars in the Church. I speak it not for your sakes alone, but because we have all Dependance on you.

The third thing which I humbly Crave, is, that you will Know them which Labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake; and be at Peace among your selves. 1 *Thes.* 5. 12, 13. *And that you will instead of grieving or rejecting your Guides,* Obey them that have the Rule over you, and submit your selves; for they watch for your souls as they that must give account, that they may do it with joy, and

not with grief, for that is unprofitable for you. *Heb.* 13.17.

7. *Encourage your Teachers, for their work is great, their spirits are weak, they are but frail men; the enemy is more industrious against them then any men; & their discouragements are very many, and the difficulties which they must encounter are very great. Especially, Obey, Submit and Encourage them in the work of Government and Exercise of Christs Discipline, and managing the Keyes of the Kingdom which he hath put into their hands. Do you not perceive what a strait your Teachers are in! The Lord Jesus requireth them to exercise his Discipline faithfully and impartial-*

ly:

ly : He giveth them not empty Titles of Rule , but layes upon them the burden of ruling : It is his work, *more then* their *Honor that he intends : and if they will have the* Honor, *it muſt be by the* work. *The work is, as to Teach the ignorant, and convince the unbelieving and gainſaying , ſo to admoniſh the diſorderly and ſcandalous , and to reject and caſt out of the Communion of the Church the Obſtinate and Impenitent ; and to ſet by the Leprous, that they infect not the reſt ; and to ſeparate thus the pretious from the vile, by Chriſts Diſcipline, that dividing ſeparations, and ſouldeſtroying Tranſgreſſions may be prevented or cured. This*

work

work Christ hath charged upon them, and will have it done whoever is against it. If they obey him and do it, what a tumult, what clamours and discontents will they raise! How many will be ready to rise up against them with hatred and scorn! though it be the undoubted work of Christ, which even under persecution was performed by the Church-Guides. When they do but keep a scandalous untractable sinner from the Communion of the Church in the Lords Supper, what repinings doth it raise! But, alas, this is a small part of the Discipline: If all the apparently obstinate and impenitent were cast out, what a stir would they

make!

make ! And if Christ be not obeyed, what a stir will conscience make ? And it is not only between Christ and men, but between men and men, that your Guides are put upon such streights. The Separatists reproach them for suffering the Impenitent to continue members of their Churches, and make it the pretence of their separation from them; having little to say of any moment against the authorized way of Government; but only against our slackness in the Execution. And if we should set to the close exercise of it, as is meet, how would City and Countrey ring of it, and what Indignation should we raise in the multitude

against

against us! O what need have your Guides of your Encouragement and best Assistance in this streight! God hath set them on a work so ungrateful and displeasing to flesh and blood, that they cannot be faithful in it, but twenty to one they will draw a world of Hatred upon themselves, if not mens fists about their ears. Festred sores will not be lancht and searcht with ease: Corrupted members are unwilling to be cut off, and cast aside: Especially if any of the great ones fall under the censure, who are big in the eyes of the world and in their own. And yet our Soveraign Lord must be obeyed; and his house must be swept, and the filth cast

out,

out, by what names or Titles ſoever it be dignified with men: He muſt be pleaſed, if all be diſpleaſed by it. VVithdraw not not your help then from this needful work. It is by the Word, Spirit and Miniſtery, *that Chriſt the King of his Church doth Govern it: Not ſeparatedly, but joyntly, by all three: To diſobey theſe, is to diſobey Chriſt: and ſubjection to Chriſt is Eſſential to our Chriſtianity. This well thought on might do much to recover the* Unruly *that are Recoverable. You may conjecture by the ſtrange oppoſition that Church-Government meets with from all ſorts of carnal and corrupted minds, that there is ſomewhat*

what in it that is eminently of God. I ſha'l ſay no more but this, that It is an Able, Judicious, Godly, Faithful miniſtery, not barely heard and applauded, but humbly and piouſly ſubmitted to, and obeyed in the Lord, that muſt be your trueſt preſent glory, and the means of your everlaſting Peace and Joy.

So teſtifieth from the Lord,
Your ſervant in the faith
of Chriſt.

Rich. Baxter.

To the Ignorant, or Careleſs Reader.

Seeing the Providence of God hath commanded forth this plain Diſcourſe, I ſhall hope (upon experience of his dealing in the like caſes, with me) that he hath ſome work for it to do in the World. Who knows but it was intended for the ſaving of thy ſoul by opening thine eyes and awaking thee from thy ſin, who art now in Reading of it! Be it known to thee, it is the certain Truth of God, and of high concernment to thy ſoul that it treateth of; and therefore requireth thy moſt ſober Conſideration. Thou haſt in it (how weakly ſoever it is managed by

by me) an advantage put into thy hand from God, to help thee in the greatest work in the World, even to prepare for the great approaching Judgement. In the name of God, I require thee, cast not away this advantage: Turn not away thine ears or heart from this warning that is sent to thee from the living God! Seeing all the world cannot keep thee from judgement, nor save thee in Judgement: let not all the world be able to keep thee from a speedy and serious preparation for it. Do it presently, lest God come before thou art ready! Do it seriously, lest the Tempter over-reach thee, and thou shouldest be found among the foolish self-deceivers, when it is too late to do it better. I intreat this of thee on the behalf of thy soul, and as thou tendrest thy everlasting Peace with God, that thou wouldest afford these matters thy deepest Consideration.

Think

Think on them, whether they are not True, and Weighty: Think of them lying down and rising up. And seeing this Small Book is faln into thy hands, all that I would beg of thee concerning it, is, that thou wouldest bestow now and then an hour to read it, and read it to thy family or friends as well as to thy self: and as you go. Consider what you read, and Pray the Lord to help it to thy heart, and to assist thee in the Practise, that it may not rise up in Judgement against thee. If thou have not leisure at other, take now and then an hour on the Lords dayes, or at a night to that purpose, and if any passage through brevity (specially neer the beginning) seem dark to thee, Read it again, and again, and ask the help of an Instructer, that thou maiest understand it. May it but help thee out of the snares of sin, and promote the saving of thy Im-

mortal

mortal soul, and thy comfortable appearance at the great day of Christ, I have the thing which I intended and desired. The Lord open thy Heart, and accompany his Truth with the Blessing of his Spirit! Amen.

A SERMON Of Judgement,

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Dec.* 17. 1654.

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2 Cor. 5. 10, 11. *For we must all Appear before the Judgement Seat of Christ, that every one may receive the things done in his body; according to that he hath done, whether it be good or bad. Knowing therefore the terrors of the Lord we perswade men.*

IT is not unlikely, that some of those wits that are taken more with things New then with things Necessary, will marvel that

I chooſe ſo common a ſubject, and tell me that they all know this already. But I do it purpoſely upon theſe following Conſiderations. 1. Becauſe I well know, that it is theſe common Truths that are the great and neceſſary things which mens everlaſting happineſs or miſery doth moſt Depend upon. You may be ignorant of many Controverſies and Inferiour points, without the danger of your ſouls, but ſo you cannot of theſe Fundamentals. 2. Becauſe its apparent by the lives of men, that few know theſe Common Truths ſavingly, that think they know them. 3. Becauſe there are ſeveral degrees of knowing the ſame Truths, and the beſt are imperfect in degree. The principal growth in knowledge that we ſhould look after, is not to know *more* matters then we knew before, but to know *that better*, and with a clearer light and

and firmer apprehenſion, which we darkly and ſleightly knew before. You may more ſafely be without *any* knowledge at all of many lower Truths, then without *ſome further degree* of the knowledge of thoſe which you already know. 4. Beſides it is known by ſad experience, that many periſh who know the Truth, for want of the Conſideration of it, and making uſe of what they know, and ſo their knowledge doth but condemn them. We have as much need therefore, to teach and help you to get theſe Truths which you know into your hearts and lives, as to tell you more. 5. And indeed, it is the Impreſſion of theſe great and maſter-Truths, wherein the vitals and eſſentials of Gods Image upon the ſoul of man doth conſiſt: And it is theſe Truths that are the very Inſtruments of the great works that are

to be done upon the heart, by the ſpirit and our ſelves. In the right uſe of theſe it is, that the Principal part of the skill and holy wiſdom of a Chriſtian doth conſiſt: and in the diligent and conſtant uſe of theſe lyeth the life and trade of Chriſtianity. There is nothing amiſs in mens hearts or lives, but it is for want of ſound knowing and believing, or well uſing theſe fundamentals. 6. And moreover, me thinks, in this choice of my ſubject, I may expect this advantage with the hearers, that I may ſpare that labour that elſe would be neceſſary for the proof of my doctrine: and that I may alſo have eaſier acceſs to your hearts, and have a fuller ſtroak at them, and with leſs reſiſtance. If I came to tell you of any thing not Common, I know not how far I might expect belief from you. You might ſay, *theſe things*

are uncertain to us, or all men are not of this mind: But when every hearer confesseth the Truth of my Doctrine, & no man can deny it, without denying Christianity it self, I hope I may expect that your hearts should the sooner receive the Impression of this Doctrine, and the sooner yield to the duties which it directs you to; and the easier let go the sins which from so certain a truth shall be discovered.

The words of my text, are the reason which the Apostle giveth both of his perswading other men to the fear of God, and his care to approve to God his own heart and life. They contain the Assertion and Description of the great Judgement, and one use which he makes of it. It assureth us, that Judged we *must be*; and *who* must be so Judged, and *by whom*, and *about what*, and *on*

what terms, and *to what end.*

The meaning of the words, so far as is necessary, I shall give you briefly. *We all*, both we Apostles that Preach the Gospel, and you that hear it, *must*, willing or unwilling, there is no avoiding it, *Appear*, stand forth or make our appearance, and there have our hearts and wayes laid open, and appear as well as we. *Before the Judgement seat of Christ*; *i. e.* before the redeemer of the world, to be Judged by him as our Rightful Lord. *That every one*, even of all mankind which are, were, or shall be, without exception; *May receive*, that is, may receive his sentence adjudging him to his due; and then may receive the execution of the sentence; and may go away from the barr with that Reward or Punishment that is his due according to the Law by which he

is

is Judged. *The things done in his body*, that is, the due Reward of the works done in his body: or as some copies read it, *The things proper to the body*, i. e. due to the man, even body as well as soul. *According to what he hath done, whether it be good or bad:* i. e. This is the cause to be tried and Judged, whether men have done well or ill whiles they were in the flesh, and what is due to them according to their deeds. *Knowing therefore*, &c. *i. e.* Being certain therefore that these things are so, and that such a Terrible Judgement of Christ will come, we perswade men to become Christians and live as such, that they may then speed well, when others shall shall be destroyed; or as others, *Knowing the fear of the Lord*, that is, the true Religion, *we perswade men.*

Doct. 1. There will be a Judge-

ment. *Doct.* 2. Christ will be the Judge. *Doct.* 3. All men shall there appear. *Doct.* 4. Men shall be then Judged according to the works that they did in the flesh, whether good or evil. *Doct.* 5. The end of Judgement is, that men may receive their final due by Sentence and Execution. *Doct.* 6. The knowledge and consideration of the terrible Judgement of God, should move us to perswade, and men to be perswaded to careful preparation.

The ordinary method for the handling of this subject of Judgement should be this. 1. To shew you what Judgement is in the General, and what it doth contain: and that is, 1. The persons. 2. The cause. 3. The Actions. 1. The parties are, 1. the Accuser. 2. the Defendant. 3. Somtime Assistants. 4. The Judge. 2. The cause

cause contains, 1. the Accusation. 2. the Defence. 3. With the Evidence of both. 4. and the Merit. The Merit of the cause is, as it agreeth with the Law and Equity. 3. The Judicial Actions are, I. Introductory. 1. Citation. 2. Compulsion if need be. 3. Appearance of the Accused. II. Of the Essence of Judgement, 1. Debate by 1. the Accuser, 2. Defendant, called the Disceptation of the cause. 2. By the Judge. 1. Exploration. 2. Sentence. 3. To see to the Execution; But because the Method is less suitable to your capacities; and hath something humane, I will reduce all to these following heads.

1. I will shew what Judgement is.

2. Who is the Judge; and why.

3. Who must be Judged.

4. Who is the Accuser.

5. How the citation, constraint, and appearance will be.

6. What is the Law by which men shall be Judged.

7. What will be the cause of the day: what the Accusation, and what must be the just Defence.

8. What will be the Evidence.

9. What are those frivolous insufficient excuses by which the unrighteous may think to escape.

10. What will be the sentence: who shall *dye* and who shall *live*; and what the Reward and Punishment is.

11. What are the Properties of the Sentence.

12. What and by whom the execution will be. In these particular heads we contain the whole doctrine of this Judgement, and in this more familiar method shall handle it.

1. For

I. FOR the first, Judgement as taken *largely*, comprehendeth all the forementioned particulars; As taken more *strictly* for the Act of the Judge, it is *the Tryal of a Controverted case*. In our case note these things following.

1. Gods Judgement is not intended for any Discovery to himself of what he knows not already: he knoweth already what all men are; and what they have done; and what is their due: But it is to discover to others and to men themselves the ground of his sentence, that so his Judgement may attain its end; for the glorifying his grace on the Righteous, and for the convincing the wicked of their sin and defert, and to shew to all the world the Righteousnes of the Judge, and of his

Sentence,

Sentence and Execution, *Rom.* 3. 4. 26. and *Rom.* 2. 2.

2. It is not a Controverſie therefore undecided in the mind of God, that is there to be decided; but onely one that is undecided, as to the knowledge and mind of creatures.

3. Yet is not this Judgement a *bare Declaration*, but *a Deciſion*, and ſo *a Declaration* thereupon: the cauſe will be then put out of controverſie, and all further expectation of Deciſion be at an end; and with the juſtified there will be no more Accuſation, and with the condemned no more hope for ever.

II. FOR the ſecond thing, who ſhall be the Judge, I anſwer, The Judge is *God himſelf by Ieſus Chriſt*.

1. Prin-

1. Principally, God as Creator.

2. As also, God as Redeemer; the humane nature of Jesus Christ having a derived subordinate power. God lost not his right to his creature either by mans fall, or the Redemption by Christ, but by the latter hath a new and further right: but it is in and by Christ that God Judgeth: For as *meer Creator of innocent man*, God judgeth none, but hath committed all Judgement to the Son, who hath procured this right by the redeeming of fallen man, *John* 5. 22. But as the Son only doth it in the neereſt ſenſe, ſo the Father as Creator doth it remotely and principally.

1. In that the power of the Son is derived from the Father, and ſo ſtandeth in ſubordination to him as Fountain or Efficient.

2. In

2. In that the Judgement of the Son (as also his whole Mediatorship) is to bring men to God their maker as their ultimate end, and recover them to him from whom they are faln, and so as a means to that end, the Judgement of the son is subordinate to the Father.

From hence you may see these following Truths worthy your consideration.

1. That all men are Gods creatures, and none are the workmanship of themselves or any other; or else the Creator should not Judge them on that right.

2. That Christ dyed for All, and is the Redeemer of the world, and a sacrifice for All; or else he should not Judge them on that Right. For he will not Judge wicked men as he will do the Devils, as the *meer enemies* of his Redeemed ones, but as being them-

themselves his subjects in the world, and being bought by him, and therefore become his own, who ought to have glorified him that bought them, 2 *Cor.* 5. 14, 15. 2 *Pet.* 2. 1. 1 *Cor.* 6. 19, 20. 1 *Joh.* 2. 2. *Heb.* 2. 9. 1 *Tim.* 2. 6, 7.

3. Hence it appeareth that all men were under some Law of Grace, and did partake of some of the Redeemers mercy. Though the Gospel came not to all, yet all had that *mercy* which could come from no other Fountain but his Blood, and which should have brought them neerer to Christ then they were, (though it were not sufficient to bring them to believe:) and which should have led them to Repentance. *Rom.* 2. 4. For the neglecting of which they justly perish, and not *meerly* for sinning against the Law that was given man

man in innocency: Were that so, Christ would not Judge them as Redeemer, and that for the abuse or not-improvement of his Talents, as he tels us he will do, *Mat.* 25. *per totum.*

4. If God will be the Judge, then none can expect by any shifts or indirect means to scape at that Day. For how should it be?

1. It is not possible that any should keep out of *sight*, or hide their sin and the evil of their actions, and so delude the Judge: God will not be mocked now, nor deceived then, *Gal.* 6. 7. they grosly deceive themselves that imagine any such thing: God must be Omniscient and All-seeing, or he cannot be God. Should you hide your cause from men and from Devils, and be ignorant of it your selves, yet cannot you hide it from God. Never did there-

there a thought pass thy heart, or a word pass thy mouth, which God was not acquainted with: and as he knows them, so he doth observe them. He is not as Imperfect man, taken up with other business, so that he cannot mind *All*. As easie is it with him to observe every Thought, or Word, or Action of thine, as if he had but *that one* in the world to observe: and as easie to observe each particular sinner, as if he had not another creature to look after in the world. He is a fool indeed that thinks now that God takes no notice of him, *Ezek.* 8. 12. and 9. 9. or, that thinketh then to escape in the croud: He that found out one Guest that had not on a wedding Garment, *Mat.* 22. 12. will then find out every unholy soul, and give him so sad a salutation as shall make him speechless, *Job* 11. 11. *For he knoweth*

knoweth vain man ; he ſeeth wickedneſs alſo, and *will he not conſider it ?*

2. It is not poſſible that any ſhould ſcape at that Day by any Tricks of wit and falſe Reaſoning in their own Defence. God knoweth a ſound Anſwer from an unſound, and a Truth from a Lye. Righteouſneſs may be perverted here on earth, by out-witting the Judge ; but ſo will it not be then : To hope any of this, is to hope that God will not be God. It is in vain then for the *unholy* man to ſay he is *holy* ; or for any ſinner to deny, or excuſe, or extenuate his ſin : To bring forth the counterfeit of any Grace, and plead with God any ſhells of hypocritical performances, and to think to prove a Title to heaven by any thing ſhort of Gods Condition ; all theſe will be vain attempts.

3. And

3. And as impossible will it prove by fraud or flattery, by perswasion or bribery, or by any other means, to pervert Justice, by turning the mind of God who is the Judge: Fraud and flattery, bribery and importunity may do much with weak men; but with God they will do nothing: Were he changable and partial, he were not God.

4. If God be Judge, you may see the Cavils of Infidels are fooliſh, when they ask, *How long will God be in Trying and Judging ſo many perſons, and taking an Account of ſo many Words, and Thoughs, and Deeds? Sure it will be a long time, and a difficult work.* As if God were as man, that knoweth not things till he ſeek out their Evidence by particular ſigns. Let theſe fools underſtand, if they have any underſtanding, that the infinite God can ſhew to every

every man at once, all the thoughts, and words, and actions that ever he hath been guilty of. And in the twink of an eye, even at one view, can make all the world to see their wayes and their deservings. Causing their consciences and memories to present them all before them in such a sort, as shall be equivalent to a verbal debate, *Psal.* 50. 21, 22. he will set them in Order before them.

5. If Jesus Christ be the Judge, then what a comfort must it needs be to his members, that he shall be Judge that loved them to the death, and whom they loved above their lives: and he who was their Rock of hope and strength, and the desire and delight of their souls!

6. And if Iesus Christ must be the Iudge, what confusion will it bring to the faces of his enemies, and

and of all that set light by him in the day of their visitation? to see Mercy turned against them, and he that dyed for them, now ready to condemn them: and that blood and grace which did Aggravate their sin, to be pleaded against them to the increase of their misery, how sad will this be!

7. If the God of Love, and Grace, and Truth be Judge, then no man need to fear any wrong. No subtilty of the Accuser, nor darkness of Evidence: no prejudice, or partiality, or whatsoever else may be imagined, can there appear to the wrong of your cause. Get a good cause and fear nothing; and if your cause be bad, nothing can deliver you.

III. FOR the third point, *Who are they that must be Judged ?*

Answ. All the rational creatures in this lower world. And it seems, Angels also, either *all* or *some* : But because their case is more darkly made known to us, and less concerns us, we will pass it by. Every man that hath been made or born on earth (except Christ, who is God and man, and is the Iudge) must be judged. If any foolish Infidel shall say, *Where shall so great a number stand ?* I answer him ; that he knoweth not the things invisible ; either the nature of spirits, and spiritual bodies : nor *what place* containeth them, or *how* ; but easily he may know, that he that gave them all a Being, can sustain them all, and have room for them all,

all, and can at once discloſe the thoughts of all, as I ſaid before.

The firſt in Order to bejudged, are, the Saints, *Mat.* 25. and then with Chriſt they ſhall Judge the reſt of the world, 1 *Cor.* 6. 2, 3. not in an equal Authority and Commiſſion with Chriſt, but as the preſent Approvers of his Righteous Iudgement. The Princes of the earth ſhall ſtand then before Chriſt, even as the Peaſants; and the honourable as the baſe; the rich and the poor ſhall meet together, and the Lord ſhall judge them all, *Prov.* 22. 2. No man ſhall be excuſed from ſtanding at that Barr, and giving up their Account, and receiving their doom. Learned and unlearned; young and old; godly aud ungodly; all muſt ſtand there. I know ſome have vainly imagined, that the righteous ſhall not

not have any of their ſins mentioned, but their graces and duties only; but they conſider not, that things will not then be tranſacted by words as we do now, but by clear diſcoveries by the infinite Light; and that if God ſhould not diſcover to them their ſins, he would not diſcover the Riches of his Grace in the pardon of all theſe ſins: Even then muſt they be humbled in themſelves, that they may be glorified; and for ever cry, Not unto us Lord, but unto thy name be the glory.

IV. FOR the fourth particular; *Who will be the Accuſer?*

Anſw. 1. Satan is called in Scripture the Accuſer of the Brethren, *Rev.* 12. 10. and we find in *Iob* 1. and other places, that now he doth Practiſe it even before

fore God, and therefore we judge it probable that he will do so then. But we would determine of nothing that Scripture hath not clearly determined.

2. Conscience will be an Accuser, though especially of the wicked, yet in some sense of the righteous: for it will tell the truth to all: and therefore so far as men are faulty, it will tell them of their faults. The wicked it will accuse of unpardoned sin, and of sin unrepented of; the godly only of sin repented of and pardoned. It will be a Glass wherein every man may see the face of his heart and former Life, *Rom.* 1.15.

3. The Judge himself will be the Principal Accuser; for it is he that is wronged, and he that prosecutes the cause, and will do Justice on the wicked; God judgeth even the Righteous

themſelves to be ſinners, or elſe they could not be pardoned ſinners; But he judgeth the wicked to be impenitent, unbelieving, unconverted ſinners. Remember what I ſaid before, that it is not a verbal Accuſation, but an opening of the Truth of the Cauſe to the view of our ſelves and others, that God will then perform.

Nor can any think it unworthy of God to be mens Accuſer by ſuch a diſcloſure, it being no diſhonour to the pureſt light to reveal a dung-hill, or to the greateſt Prince to Accuſe a Traytor. Nor is it unmeet that God ſhould be both Accuſer and Judge; ſeeing he is both abſolute Lord, and ſo far beyond all ſuſpition of Injuſtice. His Law alſo doth virtually accuſe, *John* 5.45. but of this by it ſelf.

V. For

V. FOR the fifth particular, *How will the ſinners be called to the Barr?*

Anſw. God will not ſtand to ſend them a Citation, nor require him to make his Voluntary Appearance; but willing or unwilling he will bring them in.

1. Before each mans particular Judgement, he ſendeth death to call away his ſoul: A ſurly Serjeant, that will have no Nay; How dear ſo ever this world may be to men, and how loth ſoever they are to depart, away they muſt, and come before the Lord that made them; Death will not be bribed. Every man that was ſet in the Vineyard in the morning of their lives, muſt be called out at evening to Receive according to what he hath done; then muſt

the naked ſoul alone appear before its Judge, and be accomptible for all that was done in the body; and be ſent before till the final Judgement, to remain in happineſs or miſery, till the body be raiſed again and joyned to it.

In this appearance of the ſoul before God, it ſeemeth by Scripture, that there is ſome Miniſtery of Angels; for *Luk.* 16. 22. it is ſaid, that the Angels carried *Lazarus*, that is, his ſoul, into *Abrahams* boſom: What local motion there is, or ſituation of ſouls, is no fit matter for the enquiry of mortals; and what it is in this that the Angels will do, we cannot clearly underſtand as yet; But moſt certain it is, that as ſoon as ever the ſoul is out of the Body, it comes to its account before the God of Spirits.

2. At

2. At the end of the world the bodies of all men shall be raised from the earth, and joyned again to their souls; and the soul and body shall be judged to their endless state; and this is the great and general Judgement, where all men shal at once appear. The same power of God that made men of nothing, will as easily then New make them by a Resurrection; by which he will add much more perfection, even to the wicked in their Naturals, which will make them capable of the greater misery; even they shall have immortal and incorruptible bodies, which may be the subjects of immortal woe, 1 *Cor.* 15. 53. *Iohn* 5. 28, 29.

Of this Resurrection, and our Appearance at Judgement, the Angels will be some way the Ministers: As they shall come with Christ to Judgement, so they shall

found

found his Trumpet, 1 *Thes.* 4. 16. and they shall gather the wicked out of Gods Kingdom; and they shall gather the Tares to burn them, *Mat.* 13. 39. 40, 41. in the end of the world the Angels shall come forth and sever the wicked from among the just, and shall cast them into the Furnace of fire, *Mat.* 17. 49, 50.

FOR the sixth particular, *What Law is it that men shall be Judged by?*

Answ. That which was given them to live by: Gods Law is but *the sign of his will, to teach us what shall be due from us and to us*: Before we fell he gave us such a Law as was suitable to our perfection: when we had sinned and turned from him, as we ceased not to be his creatures, nor he to be our

our Lord, so he destroyed not his Law, nor discharged or absolved us from the duty of our obedience. But because we stood condemned by that Law, and could not be Justified by it, having once Transgressed it, he was pleased to make a *Law of Grace*, even *a new remedying Law*, by which we might be saved from the deserved punishment of the Old. So we shall be tryed at Judgement upon *both* these Laws, but ultimatly upon the Last. The first Law commanded perfect Obedience, and threatned Death to us if ever we disobeyed; the second Law finding us under the Guilt of sin against the first, doth command us to Repent and Believe in Christ, and so to return to God by him; and promiseth us pardon of all our sins upon that Condition, and also if we persevere, everlasting Glory. So that in Judgement,

though it must first be evinced that we are sinners, and have deserved Death according to the Law of pure nature; yet that is not the upshot of the Judgement. For the enquiry will be next, whether we have accepted the remedy, and so obeyed the Law of grace, and performed its Condition for pardon and salvation; and upon this our Life or Death will depend. It is both these Laws that condemn the wicked, but it is only the Law of grace that justifieth the righteous.

Obj. *But how shall Heathens be judged by the Law of grace, that never did Receive it?*

Answ. The expres Gospel some of them had not, and therefore shall not directly be judged by it; but much of the Redeemers mercy they did enjoy, which should have led them to repent and seek out after Recovery from their misery,

misery, and to come neerer Christ, and for the neglect and abuse of this, they shall be judged; and not meerly for sinning against the Law that was given us in pure innocency: So that Christ as Redeemer shall judge them as well as others: though they had but one Talent, yet must they give an account of that to the Redeemer, from whom they received it. But if any be unsatisfied in this, let them remember, that as God hath left the state of such more dark to us, and the terms on which he will Iudge them; so doth it much more concern us to look to the terms of our own Iudgement.

Obj. *But how shall Infants be judged by the Gospel, that were uncapable of it?*

Answ. For ought I find in Scripture, they stand or fall with their parents, & on the same terms; but I leav each to their own thoughts.

VII. FOR the seventh Head, *What will be the cause of the day to be enquired after? What the Accusation, and what the Defence?*

Answ. This may be gathered from what was last said. The great Cause of the Day will be to enquire and determine, who shall dye and who shall live; who ought to go to heaven, and who to hell for ever, according to the Law by which they must then be Judged.

1. As there is a twofold Law by which they must be Judged, so will there then be a twofold Accusation. The first will be, that they were *sinners*, and so having violated the Law of God, they Deserve Everlasting Death according to that Law; If no defence

fence could be made, this one Accusation would condemn all the world; for it is most certain that all are sinners, and as certain that all sin deserveth Death. The only defence against this Accusation lyeth in this Plea: Confessing the charge, we must plead that Christ hath satisfied for sins, and upon that consideration God hath forgiven us; and therefore being forgiven, we ought not to be punished; To prove this we must shew the pardon under Gods hand in the Gospel. But because this pardoning Act of the Gospel doth forgive none but those that Repent and Believe, and so return to God, and to sincere Obedience for the time to come; therefore the next Accusation will be, that *we did not perform these Conditions of forgiveness; and therefore being Unbelievers, Impenitent and Rebels against the Redeemer*

deemer we have no right to pardon, but by the ſentence of the Goſpel, are lyable to a greater puniſhment, for this contempt of Chriſt and Grace. This Accuſation is either *true* or *falſe*; where it is *true*, God and Conſcience who ſpeak the truth may well be ſaid to be the Accuſers: Where it is *falſe*, it can be only the work of Satan the malitious adverſary; who, as we may ſee in *Iobs* caſe, will not ſtick to bring a falſe Accuſation.

If any think that the Accuſer will not do ſo vain a work, at leaſt they may ſee that *potentially*, this is the Accuſation that lyeth againſt us and which we muſt be juſtified againſt. For all *Iuſtification* implyeth an *Actual* or *Potential Accuſation.*

He that is truly accuſed of final Impenitency, or Unbelief, or Rebellion, hath no other Defence

to

to make, but must needs be condemned.

He that is falsly accused of such non-performance of the condition of Grace, must deny the Accusation, and plead his own personal Righteousnes as against that Accusation, and produce that Faith, Repentance and sincere Obedience and Perseverance by which he fulfilled that Condition, and so is *Evangelically Righteous* in himself, and therefore hath part in the blood of Christ, which is instead of a *Legal righteousnes* to him, in all things else, as having procured him a pardon of all his sin, and a right to everlasting glory.

And thus we must then be Justified by Christs satisfaction only, against the accusation of being *sinners in general*, and of deserveing Gods wrath for the Breach of the Law of works: But we must

must be justified by our faith, repentance and sincere Obedience it self, against the accusation of being *Impenitent, Unbelievers, and Rebels against Christ*, and having not performed the Condition of the promise, and so having no part in Christ and his Benefits.

So that in summ you see, that the cause of the day will be to enquire, whether being all known sinners, we have accepted of Christ upon his terms, and so have right in him and his benefits, or not? Whether they have forsaken this vain world for him, and loved him so faithfully, that they have manifested it, in parting with these things at his Command. And this is the meaning of *Mat.* 25. Where the enquiry is made to be, whether they have fed and visited him in his members, or not? That is, whether they have

so

so far loved him as their Redeemer, and God by him, as that they have manifested this to his members according to Opportunity, though it cost them the hazard or loss of all. Seeing danger, and labor, and cost, are fitter to express Love by, then empty Complements and bare Professions.

Whether it be particularly enquired after, or only taken for granted that men are *sinners*, and have deserved Death according to the *Law of works*, and that Christ hath satisfied by his death, is all one as to the matter in hand, seeing Gods enquiry is but the Discovery and Conviction of us. But the last Question which must decide the Controversie will be, whether we have performed the condition of the Gospel?

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these words are taken in the text, that *Every man shall be Judged according to what he hath done in the flesh, whether it be good or bad.* Though every man be Judged *worthy* of Death for sinning, yet every man shall not be Judged *to dye* for it: and no man shall be Judged *worthy* of Life *for* his good works: It is therefore according to the Gospel, as the rule of judgement, that this is meant. They that have Repented and Believed, and returned to *true*, though *imperfect* Obedience, shall be Iudged to everlasting Life, *according* to these works; not because these works *Deserve* it, but because the *free Gift in the Gospel*, through the blood of Christ, doth make these things the *condition* of our possessing it: They that have lived and dyed Impenitent, Unbelievers and Rebels against Christ, shall be judg-

ed

ed to everlasting punishment, *because* they have *deserved* it, both by their sin in *general* against the Law, and by these sins in *special* against the Gospel. This is called *the Merit of the Cause*, that is, what is a mans *due* according to the true meaning of the Law; Though the due may be by free gift. And thus you see what will be the cavil of the Day, and the matter to be enquired after and decided, as to our Life or Death.

VIII. THE next point in our method, is, to shew you, *What will be the Evidence of the Cause?*

Answ. There is a fivefold Evidence among men. 1. When the fact is notorious. 2. The knowledge of an unsuspected Competent

tent Iudge. 3. The parties Confeſsion. 4. Witneſs. 5. Inſtruments and viſible effects of the action. All theſe Evidences will be at hand, and any one of them ſufficient for the conviction of the guilty perſon at that day.

1. As the ſins of *all men*; ſo the *Impenitency* and *Rebellion* of the *wicked* was notorious, or at leaſt will be then. For though ſome play the hypocrites and hide the matter from the world and themſelves, yet God ſhall open their hearts and former lives to themſelves, and to the view of all the world. He ſhall ſet their ſins in order before them ſo, that it ſhall be utterly in vain to deny or excuſe them. If any men will then think to make their cauſe as good to God as they can now do to us, that are not able to ſee their hearts, they will be foully miſtaken. Now they can ſay they have

as

as good hearts as the beſt: then God will bring them out in the light; and ſhew them to themſelves and all the world, whether they were good or bad. Now they will face us down that they do truly Repent, and they obey God as well as they can, but God that knoweth the Deceivers, will then undeceive them. We cannot now make men acquainted with their own unſanctified hearts, nor convince them that have not true Faith, Repentance or Obedience; but God will convince them of it; They can find ſhifts and falſe anſwers to put off a *Miniſter* with; but *God* will not ſo be ſhifted off. Let *us* preach as plainly to them as we can, and do all that ever we are able to acquaint them with the impenitency and unholyneſs of their own heart, and the neceſſity of a new heart and life, yet we cannot do

it;

it; but they will Believe whether we will or not, that the old heart will ſerve the turn; But how eaſily will *God* make them know the contrary? *We* plead with them in the dark; for though we have the candle of the Goſpel in our hands when we come to ſhew them their corruption, yet they ſhut their eyes, and are wilfully blind; But *God* will open their eyes whether they will or not, not by *holy Illumination*, but by *forced conviction*; and then he will plead with them as in the open light. *See here thy own unholy ſoul, canſt thou now ſay thou didſt love me above all? canſt thou deny but thou didſt love this world before me? and ſerve thy fleſh and luſts, though I told thee if thou didſt ſo thou ſhouldſt dye? Look upon thy own heart now, and ſee whether it be a holy or an unholy heart; a ſpiritual or a fleſhly heart; a heavenly*

or an earthly heart? Look now upon all the course of thy life, and see whether thou didst live to me, or to the World and thy flesh? Oh how easily will God convince men then of the very sins of their thoughts, and in their secret Closets, when they thought that no witness could have disclosed them! Therefore its said, that the Books shall be opened, and the dead Judged out of the books, *Rev.* 20. 12. *Dan.* 7. 10.

The second Evidence will be *the knowledge of the Judge.* If the *sinner* would not be *convinced*, yet it is sufficient that the *Judge* knoweth the Cause; God needeth no further witness; he saw thee committing adultery in secret, lying, stealing, forswearing in secret. If thou do not know thy own heart to be unholy, it is enough that God knoweth it. If you have the face to say, *Lord,*

when did we see thee hungry? &c. *Mat.* 25. 44. yet God will make good the charge against thee, and there needeth no more Testimony then his own. Can fooliſh ſinners think to lie hid or eſcape at that day, that will now ſin *wilfully before their Judge*? that know every day that their *Judge* is *looking* on them while they forget him, and give up themſelves to the world, and yet go on even under his eye, as if to his face they dared him to puniſh them?

3. The third Evidence will be, *the ſinners Confeſſion.* God will force their own Conſciences to witneſs againſt them, and their own tongues to confeſs the Accuſation. If they do at firſt excuſe it, he will leave them ſpeechleſs, yea and condemning themſelves before they have done.

Oh what a difference between their

their language now and then! *Now* we cannot tell them of their sin and misery, but they either tell us of our own faults, or bid us look to our selves, or deny or excuse their fault, or make light of it; but *then* their own tongues shall confess them, and cry out of the wilful folly that they committed, and lay a heavyer charge upon them then we can now do. *Now* if we tell them that we are afraid they are unregenerate, and least their hearts are not truly set upon God; they will tell us they hope to be saved with such hearts as they have; But *then*, Oh how they will confess the folly and falsness of their own hearts! You may see a little of their case even in despairing sinners on earth, how far they are from denying or excusing their sins. *Judas* crys out, *I have sinned in betraying Innocent blood*, *Mat.* 27. 4. out of their

their own mouth ſhall they be Judged. That very tongue that now excuſeth their ſin, will in their torments be their great Accuſer. For God will have it ſo to be.

4. The fourth Evididence will be the *witneſs of others*. Oh how many thouſand witneſſes might there be produced, were there need, to convince the guilty ſoul at that day!

1. All the Miniſters of Chriſt that ever preached to them, or warned them, will be ſufficient witneſſes againſt them: *we muſt needs* teſtifie that we preached to them the truth of the Goſpel, and they would not believe it. We preached to them the goodneſs of God, yet they ſet not their hearts upon him; we ſhewed them their ſin, and they were not humbled. We told them of the danger of an unregenerate ſtate,

and

and they did not regard us: we acquainted them with the Absolute Neceſſity of holineſs, but they made light of all: We let them know the deceitfulneſs of their hearts, and the need of a cloſe and faithful examination, but they would not beſtow an hour in ſuch a work; nor ſcarce once be afraid of being miſtaken and miſcarrying. We let them know the vanity of this world, and yet they would not forſake it, no not for Chriſt and the hopes of glory: We told them of the everlaſting felicity they might attain, but they would not ſet themſelves to ſeek it.

What we ſhall think of it *then*, the Lord knows; but ſurely it ſeemeth *now* to us a matter of very ſad conſideration, that we muſt be brought in as witneſſes againſt the ſouls of our neighbors and friends in the fleſh. Thoſe whom

we now unfeignedly love, and would do any thing that we were able to do for their good, whose well fare is dearer to us then all worldly enjoyments: Alas, that we must be forced to testifie to their faces for their condemnation! Ah Lord, with what a heart must a poor Minister study, when he considereth this, that all the words that he is studying must be brought in for a witness against many of his hearers! with what a heart must a Minister Preach, when he remembreth that all the words that he is speaking must condemn many, if not most of his hearers! Do we desire this sad fruit of our Labours? No: we may say with the Prophet, *Jer.* 17. 16. *I have not desired the woful day, thou knowest*: No, if we desired it, we would not do so much to prevent it: we would not study, and preach, and pray,

and

and intreat men, that if it were poſſible we might not be put on ſuch a task And doubtleſs it ſhould make every honeſt Miniſter ſtudy hard, and pray hard, and intreat hard, and ſtoop low to men, and be earneſt with men in ſeaſon and out of ſeaſon, that if it may be, they may not be the condemners of their peoples ſouls. But if men will not hear, and there be no remedy, who can help it? Chriſt himſelf came not into the world to condemn men, but to ſave them, and yet he will condemn thoſe that will not yield to his ſaving work: God takes no pleaſure in the death of a ſinner, but rather that he repent, and return, and live, *Ezek.* 18. 23. 32. and yet he will rejoyce over thoſe to do them hurt, and deſtroy them that will not return, *Deut.* 28. 63. And if we muſt be put on ſuch a work, he will make us

like-minded. The holy Ghoſt tels us, that the Saints ſhall Judge the world, 1 *Cor.* 6. 2, 3. and if they muſt Judge, they will Judge as God Judgeth; you cannot blame us for it ſinners: we now warn you of it before hand, and if you wilnot prevent it blame not us, but your ſelves. Alas! we are not our own Maſters. As we now ſpeak not to you in our own names, ſo then we may not do what we liſt our ſelves, or if we might, our wills will be as Gods will. God will make us Judge you, & witneſs againſt you: Can we abſolve you, when the righteous God will condemn you? when God is againſt you, whoſe ſide would you have us be of? We muſt be either againſt *God* or *you*. And can you think that we ſhould be for any one againſt our Maker and Redeemer? We muſt either condemn the Sentence of Jeſus Chriſt,

Christ, or condemn you: and is not there more reason to condemn you then him? can we have any mercy on you, when he that made you will not save you, and he that formed you, will shew you no mercy? *Isa.* 27. 11. Yea when he that dyed for you, will condemn you, shall we be more merciful then God? But alas! If we should be so foolish and unjust, what good would it do you? If we would be false witnesses and partial Judges, it would not save you; we are not Justified if we Absolve our selves, 1 *Cor.* 4. 4. how unable then shall we be against Gods Sentence to Justifie you? If all the world should say, you were holy and penitent, when God knows you were unholy and impenitent; it will do you no good. You pray every day that *his will* may be done, and it will be done: It will be done *upon*

you, because it was not done *by* you. What would you have us say, if God ask us, *Did you tell this sinner of the need of Christ, of the glory of the world to come, and the vanity of this?* Should we lie, and say we did not? what should we say if he ask us, *Did not you tell them the misery of their natural state; and what would become of them if they were not made new?* would you have us lye to God, and say we did not? Why if we *did not*, your blood will be required at our hands, *Ezek.* 33. 6. and 3. 18. and would you have us bring your blood upon our own heads by a lye? Yea, and to do you no good, when we know that lyes will not prevail with God? No, no, sinners; We must unavoidably testifie to the confusion of your faces. If God ask us, we must bear witness against you, and say; *Lord, we did what we could according*

*according to our weak abilities, to reclaim them : Indeed our own thoughts of everlasting things were so low, and our own hearts so dull; that we must confess we did not follow them so close, nor speak so earnestly as we should have done : we did not cry so loud, nor lift up our voice as a Trumpet to awaken them, (*Isa 58. 1.*) we confess we did not speak to them with such melting compassion, and with such streams of tears beseech them to regard, as a matter of such great concernment should have been spoken with; We did not fall on our knees to them, and so earnestly begg of them for the Lords sake, to have mercy upon their own souls as we should have done. But yet we told them the Message of God: and we studyed to speak it to them as plainly and as peircingly as we could. Fain we would have convinced them of their sin and misery, but*

we could not: Fain we would have drawn them to the admiration of Christ, but they made light of it, Mat. 22. 5. *We would fain have brought them to the contempt of this vain world, and to set their mind on the world to come. but we could not: Some compassion thou knowest Lord we had to their souls; many a weeping or groaning hour we have had in secret, because they would not hear & obey; and some sad complaints we have made over them in publike: We told them that they must shortly dye and come to Judgement, and that this world would deceive them, and leave them in the dust; we told them that the time was at hand when nothing but Christ would do them good, and nothing but the favour of God would be sufficient for their happiness; but we could never get them to lay it to heart. Many a time did we intreat them to think soberly of this life,*

and

and the life to come, and to compare them together with the Faith of Christians, and the reason of men; but they would not do it: many a time did we intreat them, but to take now and then an hour in secret to consider who made them, and for what he made them, and why they were sent into this world; and what their business here is; and whether they are going, and how it will go with them at their latter end; But we could never get most of them to spend one hour in serious thoughts of these weighty matters. Many a time did we intreat them to try whether they were Regenerate or not? whether Christ and his Spirit were in them, or not? Whether their souls were brought back to God by Sanctification? but they would not try: We did beseech them to make sure work and not leave such a matter as everlasting Joy or Torment to a bold and mad

adventure; but we could not prevail: We intreated them to lay all other businesses aside a little while in the world, and to enquire by the direction of the word of God, what would become of them in the world to come; and to Judge themselves before God came to Judge them, seeing they had the Law and the rule of Judgement before them: but their minds were blinded, and their hearts were hardned and the profit, and pleasure, and honour of this world did either stop their ears, or quickly steal away their hearts, so that we could never get them to a sober consideration, nor ever win their hearts to God.

This will be the witness that many a hundred Ministers of the Gospel must give in against the souls of their people at that day. Alas, that ever you should cast this upon us! For the Lords sake, Sirs, pitty your poor Teachers, if you

pitty

pitty not your selves. We had rather go a 1000. miles for you; we had rather be scorned and abused for your sakes: we had rather lay our hands under your feet, and beseech you on our knees with tears, were we able, then be put on such a work as this. It is *you* that will do it if it be done. We had rather follow you from house to house, and teach and exhort you, if you will but hear us, and accept of our exhortation. Your souls are precious in our eyes, for we know they were so in the eyes of Christ, and therefore we are loth to see this day; we were once in your case, and therefore know what it is to be blind, and careless, and carnal as you are, and therefore would fain obtain your Deliverance. But if you *will* not hear, but we *must* accuse you and we *must* condemn you; The Lord Judge between

you

you and us ; For he can witneſs that it was full ſore againſt our wills. We have been faulty indeed in doing no more for you, and not following you with reſtleſs Importunity ; (the Good Lord forgive us ;) but yet we have not betrayed you by ſilence.

2. All thoſe that fear God, that have lived among ungodly men, will alſo be ſufficient witneſſes againſt them. Alas ! they muſt be put upon that ſame work which is very unpleaſant to their thoughts, as Miniſters are : They muſt witneſs before the Lord, that they did as friends and neighbors admoniſh them : that they gave them a good example, and endeavoured to walk in holyneſs before them ; but alas ! the moſt did but mock them, and call them Puritans and preciſe fools, and thought they made more ado

then

then needs for their ſalvation: They muſt be forced to teſtifie, [Lord we would fain have drawn them with us to hear the word, and to read it, and to pray in their families, and to ſanctifie thy holy day, and take ſuch happy Opportunities for their ſouls; But we could not get them to it; we did in our places what we were able, to give them the Example of a Godly Converſation, and they did but deride us; they were readier to mark every ſlip of our lives, and to obſerve all our Infirmities, and catch at any Accuſation that was againſt us, then to follow us in any work of holy obedience, or care for our everlaſting peace;] The Lord knows it is a moſt heavy thing to conſider now, that poor neighbors muſt be fain to come in againſt thoſe that they love ſo dearly and by their Teſtimony to Judge them

to perdition. Oh heavy case to think of, that a master must witness against his own servant. Yea a husband against his own wife, and a wife against her husband; yea parents against their own children, and say, [Lord, I taught them thy word, but they would not learn. I told them what would come on it, if they returned not to thee; I brought them to Sermons, and I prayed with them and for them. I frequently minded them of these everlasting things, and of this dreadful day which now they see. But youthful lusts, and the temptations of the flesh and the Devil led them away, and I could never get them throughly and soundly to lay it to their hearts.] Oh you that are parents, and friends, and neighbors, in the fear of God bestir you now, that you may not be put to this at the day of Judge-

ment.

ment. Oh give them no reſt take no nay of them till you have perſwaded their heart from this world to God, leſt you be put to be their condemners: It muſt be *now* that you muſt prevent it, or elſe *never*; *now* while you are with them, while you and they are in the fleſh together, which will be but a little while: Can you but now prevail with them, all will be well, and you may meet them Joyfully before the Lord.

3. Another witneſs that will teſtifie againſt the ungodly at that day, will be their ſinful companions; thoſe that drew them into ſin, or were drawn by them, or joyned with them in it. Oh little do poor drunkards think, when they ſit merrily in an Ale-houſe, that one of them muſt bear witneſs againſt another, and condemn one another. If they thought of this,

this, me thinks it should make them have less delight in that company: Those that now joyn with you in wickedness, shall then be forced to witness, [I confess Lord I did hear him swear and curse; I heard him deride those that feared the Lord, and make a jest of a holy life: I saw him in the Ale-house when he should be hearing the Word of God, or reading, or calling upon God, and preparing for this day: I joyned with him in fleshly delights, in abusing thy creature and our own bodies.] Sinners; look your companions in the face the next time you are with them, and remember this that I now say; that those men shall give in Evidence against you, that now are your associates in all your mirth: Little thinketh the fornicator and lustful wanton, that their sinful mates must then bear

witness

witneſs of that which they thought the dark had concealed, and tell their ſhame before all the world. But this muſt be the fruit of ſin. Its meet that they who encouraged one another in ſin, ſhould condemn one another for it. And marvail not at it; for they ſhall be forced to it whether they will or no; Light will not then be hid: They may think to have ſome eaſe to their conſciences, by accuſing and condemning others. When *Adam* is queſtioned for his ſin, he preſently accuſeth the woman, *Gen.* 3. 12. when *Judas* his conſcience was awakened, he runs to the Phariſees with the money that drew him to it, and they caſt it back in his own face, and ſay, *See thou to it, what is that to us?* *Mat.* 27. 4, 5, 6. Oh the cold comfort that ſinners will have in one another at that day! and the little pleaſure that they will

will find in remembring their evil waies! *Now* when a fornicator or a worldling, or a merry voluptuous man is grown old, and cannot act all his sin again, he takes pleasure in rem mbring and telling others of his former folly; what he once was; and what he did; and the merry hours that he had; but *then* when sinners are come to themselves a little more, they will remember and tell one another of these things with another heart. Oh that they did but know now how these things will then affect them.

4. Another witness that will then rise up against them, will be the very Devils that tempted them: They that did purposely draw them to sin, that they might draw them to Torment for sin: They can witness that you harkned to their Temptations, when you

you would not harken to Gods Exhortations; They can witneſs that you obeyed them in working Iniquity. But becauſe you may think the Accuſers Teſtimony is not to be taken, I will not ſtand on this. Though it is not nothing, where God knoweth it to be true.

5. The very Angels of God alſo may be witneſſes againſt the wicked: Therefore are we adviſed in Scripture, not to ſin before them, *Eccl.* 5. 6. 1 *Cor.* 11. 10. 1 *Tim.* 5. 21. I charge thee before the Elect Angels, *&c.* They can teſtifie that they would have been miniſtring Spirits for their good, when the wicked rather choſe to be ſlaves to the Spirit of malitiouſneſs. The holy Angels of God do many a time ſtand by you when you are ſinning They ſee you, when you ſee not them. They are employed by God in ſome

ſort for your good, as well as we: And as it is the grief of Miniſters, that their labors ſucceed not, ſo may we ſuppoſe that according to their ſtate and nature it is *theirs*. For they that Rejoyce in heaven at the Converſion of one ſinner, may be ſaid to ſorrow, or to loſe thoſe joyes, when you refuſe to be converted. Theſe noble Spirits, theſe Holy and Glorious attendants of Chriſt, that ſhall wait upon him to Judgement, will be Witneſſes againſt Rebellious ſinners, to their Confuſion. Sirs, you have all in you naturally a fear of Spirits, and inviſible powers: Fear them aright: leaſt hearkening to the deceiving Spirits, and refuſing the help of the Angels of God, and wilfully ſinning before their faces, you ſhould cauſe them at that day, to the terrour of your ſouls, to ſtand forth as witneſſes againſt you,

to

to your Condemnation.

6. Conſcience it ſelf will be a moſt effectual witneſs againſt the wicked at that day. I before told you it will be a Diſcerner, and force them to a Confeſſion: But a further office it hath, even to *witneſs* againſt them. If none elſe in the world had known of their ſecret ſins, conſcience will ſay, I was acquainted with them.

7. The Spirit of Chriſt can witneſs againſt the ungodly, that he oft moved them to Repent and Return, and they rejected his motions: that he ſpoke to their hearts in ſecret, and oft ſet in with the Miniſter, and often minded them of their caſe, and perſwaded them to God; but they reſiſted, quenched and grieved the Spirit, *Act.* 7. 51. As the Spirit witneſſeth with the Spirits of the righteous that they are the children of God, *Rom.* 8. 16. ſo doth he

he witneſs with the conſcience of the wicked, that they were children of Rebellion, and therefore are juſtly children of wrath. This Spirit will not alway ſtrive with men; at laſt being vexed, it will prove their enemy, and riſe up againſt them, *Gen.* 6. 3. *Iſa.* 63. 10. If you will needs *Grieve it* now, it will *Grieve you* then. Were it not a Spirit of *Grace*, and were it not free mercy that it came to offer you, the Repulſe would not have been ſo condemning, nor the witneſs of this Spirit againſt you ſo heavy at the laſt. But it was the Spirit of Jeſus, that came with recovering Grace, which you reſiſted: And though the wages of every ſin is death, yet you will find that it will coſt you ſomewhat more to Reject this ſalvation, than to break the Creators Law of works Kindneſs; and *ſuch* Kindneſs, will not be rejected at eaſie rates.

Many

Many a good motion is now made by the Spirit to the Heart of a ſinner, which he doth not ſo much as once obſerve; and therefore doth not now Remember them. But *then* they ſhall be brought to his Remembrance with a witneſs. Many a thouſand ſecret motions to Repentance, to Faith, to a Holy Life, will be *Then* ſet before the eyes of the poor, unpardoned, trembling ſinner, which he had quite forgotten: And the Spirit of God ſhall teſtifie to his Confuſion, [At ſuch a Sermon I perſwaded thy heart to Repent, and thou wouldeſt not; At ſuch a time I ſhewed thee the evil of thy ſin, and perſwaded thee to have forſaken it, but thou wouldeſt not; I minded thee in thy ſecret thoughts, of the neerneſs of Judgement, and the *Certainty* and *Weight* of everlaſting things, of the

the need of Christ, and faith, and holyness, and of the Danger of sinning: but thou didst drown all my motions in the cares and pleasures of the world. Thou hardenedst rather to the Devil than to me: The sensual inclinations of thy flesh did prevail against the strongest Arguments that I used: Though I shewed thee Reasons, undenyable Reasons, from thy Creator, from thy Redeemer, from nature, from grace, from heaven, and from hell, yet all would not so much as *stop* thee, much less *turn* thee, but thou *wouldest* go on; Thou *wouldest* follow thy flesh, and now let it pay thee the wages of thy folly; Thou *wouldest* be thy ovvn guide, and take thine ovvn Course, and novv take vvhat thou getteſt by it.]

Poor sinners, I beseech you in the fear of God, the next time you

you have any such motions from the Spirit of God, to Repent, and Believe, and Break off your sins, and the Occasions of them, consider then what a mercy is set before you; and how it will confound you at the day of Judgement, to have all these motions brought in against you, and that the Spirit of Grace it self should be your Condemner! Alas, that men should choose their own Destruction, and wilfully choose it! and that the foreknowledge of these things should not move them to relent.

So much concerning the witness that will be brought in against the sinner.

5. The fifth Evidence that will be given in against the sinner, will be, *The Instruments and Effects.* You know among men, if a man be found murthered by the highway, and you are found standing

by him with a bloody ſword in your hand; eſpecially if there were a former diſſention between you, it will be an Evidence that will prove a *ſtrong preſumption*, that you were the Murderer: But if the fact be certain by other Evidence, then many ſuch things may be brought for aggravation of the fault.

So a twofold Evidence will be brought againſt the ſinner from theſe things. One to prove him guilty of the fact: the other to Aggravate the fault, and prove that his ſin was very great.

For the former. 1. The very creatures which ſinners abuſed to ſin, may be brought in againſt them to their Conviction and Condemnation. For though theſe creatures ſhall be conſumed with the laſt deſtroying Fire, which ſhall conſume all the world, yet they ſhall have a Being in the memory

memory of the sinner (an *esse Cognitum.*) The very Wine or Ale, or other liquor which was abused to drunkenness, may witness against the Drunkard. The sweet morsels by which the Glutton did please his Appetite, and all the good creatures of God which he luxuriously devoured, may witness against him, *Luke* 16. 19, 25. He that fared deliciously every day in this life, was told by *Abraham* when he was dead, and his soul in Hell, [Remember that thou in thy life time receivedst thy good things, and likewise *Lazarus* evil things: but now he is comforted, and thou art tormented.] Though their sweet morsels and cups are past, and gone, yet must they be Remembred at Judgement and in Hell. [Remember, Son] saith *Abraham*: Yea, and *Remember* he must, whether he will or no: Long was the Glutton

in ſinning, and many a pleaſant bit did he taſte: and ſo many Evidences of his ſin will lie againſt him, and the ſweetneſs will then be turned into gall.

The very cloathing, and ornaments by which Proud perſons did manifeſt their Pride, will be ſufficient Evidence againſt them; as his being cloathed in Purple and fine linnen, is mentioned, *Luk.* 16. 19.

The very lands, and goods and houſes of worldlings, will be an Evidence againſt them: Their Gold and Silver, which the covetous do now prefer before the everlaſting Riches with Chriſt, will be an Evidence againſt them, *Jam.* 5. 1, 2, 3, 4. *Go to now, ye Rich men, weep and howl for your miſeries that ſhall come upon you. Your Riches are corrupted, and your Garments moath-eaten; Your Gold and Silver is cankered, and*

the

the Ruſt of them ſhall be a Witneſs *againſt you, and ſhall eat your fleſh, as it were fire; Ye have heaped Treaſure together for the Laſt daies. Behold the hire of the Labourers, which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cryes of them which have reaped, are entred into the ears of the Lord of Sabaoth. Ye have lived in Pleaſure on the Earth, and been wanton; Ye have nouriſhed your hearts as in a day of ſlaughter.* Oh that worldlings would well conſider this one Text; and therein obſerve, whether a life of earthly pleaſure, and fulneſs, of worldly Glory, and Gallantry, be as deſirable as they imagine: and to what Time, and Purpoſe they now lay up their Treaſures; and how they muſt hear of theſe Things hereafter; and what effect the review of their Jovial daies will have

upon their miſerable condemned ſouls.

2. The very circumſtances of Time, Place, and the like, may Evidence againſt a ſinner to his Condemnation. The drunkard ſhall Remember, In ſuch an Alehouſe I was ſo oft drunk, and in ſuch a Tavern I vvaſted my time; The Adulterer and Fornicator ſhall Remember the very Time, the Place, the Room, the Bed, vvhere they committed vvickedneſs. The Thief and Deceiver vvill Remember the Time, Place, the perſons they wronged, and the Things which they robbed or deceived them of. The worldling will Remember the buſineſs which he preferred before the ſervice of God; the worldly matters which had more of his heart than his Maker and Redeemer had: the work which he was doing when he ſhould have been

Praying

Praying, or Reading, or Catechizing his Family, or thinking soberly of his latter end. A thousand of these will then come into his mind, and be as so many Evidences against him to his Condemnation.

3. The very effects also of mens sins will be an Evidence against them. The wife and children of a Drunkard are Impoverished by his sin: His family and the neighborhod is disquieted by him. These will be so many Evidences against him. So will the abuse of his own Reason: The enticing of others to the same sin, and hardening them by his example.

One covetous unmerciful Landlord doth keep a hundred, or many hundred persons or families in so great necessities, and care and labour, that they are tempted by it to overpass the ser-

vice of God, as having ſcarce time for it, or any room for it in their troubled thoughts; All theſe miſerable families, and perſons, and all the ſouls that are undone by this Temptation, will be ſo many Evidences againſt ſuch Oppreſſors.

Yea, the poor whom they have neglected to relieve, when they might; the ſick whom they have neglected to viſit, when they might, will all witneſs then againſt the unmerciful, *Matth.* 25.

The many ignorant, worldly, careleſs ſinners, that have periſhed under an idle, unfaithful Miniſter, will be ſo many witneſſes againſt him to his Condemnation! They may then cry out againſt him to his face, [I was ignorant Lord, and he never did ſo much as teach me, catechize me, nor tell me of theſe Things; I was careleſs, and minded

minded he world, and he let me go on quietly, and was as careleſs and worldly as I, and never plainly and faithfully warned me, to waken me from my ſecurity.] And ſo their blood will be required at his hands, though themſelves alſo ſhall periſh in their ſin, *Ezek.* 33. 7, 8.

2. And as theſe Evidences will convince men of ſin, ſo there are many more which will convince them of the *Greatneſs* of their ſin. And theſe are ſo many that it would too much lengthen my diſcourſe to ſtand on them. A few I ſhall briefly touch.

1. The very mercy of God in *Creating* men, in giving and continuing their *Being* to them, will be an Evidence for the Aggravation of their ſin againſt him. What? will you abuſe him, by whom it is that you are men? will you ſpeak to his diſhonor,

that giveth you your ſpeech? will will you live to his diſhonour who giveth you your Lives? will you wrong him by his own creatures? and neglect him without whom you cannot ſubſiſt?

2. The Redemption of men by the Lord Jeſus Chriſt, will be an evidence to the exceeding Aggravation of their ſins. You ſinned againſt the Lord that bought you, 2 *Pet.* 2. 1. When the Feaſt was prepared, and all things were Ready, you made light of it, and found excuſes, and would not come, *Mat.* 22. 4, 5, 6. *Luk.* 14. 17, 18. Muſt Chriſt Redeem you by ſo dear a price from ſin and miſery, and yet will you continue the ſervants of ſin, and prefer your ſlavery before your freedom, and chooſe to be Satans drudges, rather then to be the ſervants of God? The ſorrows and ſufferings that Chriſt underwent for you, will

will then prove the increaſe of your own ſorrows. As a neglected Redeemer, it is that he will condemn you. And then you would be glad that it were but true Doctrine, that Chriſt never d ed for you, that you might not be condemned for refuſing a Redeemer, and ſinning againſt him that ſhed his blood for you. How deeply will his wounds then wound your conſciences! You will then Remember, that to this end he both d ed, roſe, and revived, that he might be Lord both of the Dead and the Living? And that he therefore dyed for all, that they which live, ſhould not henceforth live to themſelves, but to him that dyed for them, and roſe again; *Rom.* 14. 9. 2 *Cor.* 5. 14, 15. *Matth.* 28. 18, 19, 20. 1 *Pet.* 1. 17, 18. You will then underſtand that you were not your own, but were bought with a price, and

therefore

therefore ſhould have glorified him that Bought you, with your Bodies and Spirits, becauſe they were His, 1 *Cor.* 6. 19, 20. This one Aggravation of your ſin will make you doubly and remedileſly miſerable, that you Trod under foot the Son of God, and counted the blood of the Covenant, wherewith you were ſanctified, an unholy thing, *Heb.* 10. 26, 27, 28, 29. and crucified to your ſelves the Son of God afreſh, and put him to open ſhame, *Heb.* 6. 5, 6.

3. Moreover; All the perſonal mercies which they received, will be ſo many Evidences for the condemnation of the ungodly. The very earth that bore them, and yielded them its fruits, while they themſelves were unfruitful to God: The Aire which they breathed in: the food which nouriſhed them: the cloaths which

covered

covered them, the houſes which they dwelt in, the beaſts that laboured for them, and all the creatures that dyed for their uſe: All theſe may riſe up againſt them to their condemnation. And the Judge may thus expoſtulate with them, [Did all theſe mercies deſerve no more Thanks? ſhould you not have ſerved him that ſo liberally maintained you? God thought not all theſe too good for you, and did you think your hearts and ſervices too good for him? He ſerved you with the weary labours of your fellow-creatures: and ſhould you have grudged to bear his eaſie Yoak? They were your ſlaves and drudges, and you refuſed to be his free ſervants and his ſons? They ſuffered Death to feed your Bodies, and you would not ſuffer the ſhort forbearance of a little forbidden fleſhly pleaſure, for the ſake of

him

him that made you and redeemed you.

Oh how many thousand mercies of God will then be reviewed by those that neglected them to the horrour of their souls, when they shall be upbraided by the Judge with their base requital! All the deliverances from sickness and from danger; all the honours, and priviledges, and other commodities, which so much contented them, will then be Gods Evidences to shame them and confound them. On this supposition doth the Apostle reprove such, *Rom.* 2. 4, 5, 6. *Despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to Repentance? But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous*

Judge-

Judgement of God, who will render to every man according to his Deeds.

4. Moreover, All the means which God used for the Recovery of sinners in the day of their visitation, will rise up against the Impenitent souls, in Judgement to their condemnation. You can hear Sermons carelesly and sleepily now; but O that you would consider, how the review of them will then awake you! You now make light of the warnings of God and man, and of all the wholsom advice that is given you: but God will not then make light of your contempt. Oh what cutting Questions will they be to the hearts of the ungodly, when all the means that were used for their good, are brought to their remembrance on one side, and the temptations that drew them to sin on the other side, and the Lord shall plead his

cause

cauſe with their conſciences, and ſay, Was I ſo hard a Maſter, or was my work ſo unreaſonable, or was my wages ſo contemptible, that no perſwaſions could draw you into my ſervice? was Satan ſo good a Maſter, or was his work ſo honeſt and profitable, or was his wages ſo deſirable, that you would be ſo eaſily perſwaded to do as he would have you? Was there more perſwading Reaſon in his allurements and deceits, then in all my holy words, and all the powerful Sermons that you heard, or all the faithful admonitions you received, or all the good examples of the righteous, or in all the works of God which you beheld? Was not a reaſon fetcht from the love of God, from the evil of ſin, the blood of Chriſt, the Judgement to come, the glory promiſed, the torments threatned, as forcible with you; and as

good

good in your eyes, to draw you to holineſs, as a Reaſon from a little fleſhly delight, or worldly gain, to draw you to be unholy?]

In the name of God, ſinners, I intreat you to bethink your ſelves in time, how you will ſufficiently anſwer ſuch Queſtions as theſe. You ſhould have ſeen God in every creature that you beheld, and have read your duty in all his works; what can you look upon above you, or below you, or round about you, which might not have ſhewed you ſo much of the wiſdom, and goodneſs, and greatneſs of your Maker, as ſhould have convinced you that it was your duty to be Devoted to his will? And yet you have his written word that ſpeaks plainer then all theſe? And will you deſpiſe them all? will you not ſee ſo great a Light? will you not hear ſo

loud

loud and conſtant calls ? ſhall God, and his Miniſters ſpeak in vain ? And can you think that you ſhall not hear of this again, and pay for it one day? You have the Bible, and other good books by you : why do you not read them ? You have Miniſters at hand : why do you not go to them, and earneſtly ask them, *Sir, What muſt I do to be ſaved* ? and entreate them to teach you the way to life ; You have ſome neighbors that fear God : why do you not go to them, and take their good advice, and imitate them in the fear of God, and in a holy diligence for your ſouls ? Now is the time for you to beſtir your ſelves ; Life and Death are are before you. You have gales of Grace to further your voyage : There are more for you then againſt you. God will help you : his Spirit will help you : his Miniſters

Miniſters will help you : every good Chriſtian will help you ; the Angels themſelves will help you, if you will but reſolvedly ſet your ſelves to the work ; And yet will you not ſtir ? Patience is waiting on you ; Mercies are enticing you ; Scourges are driving you ; Judgement ſtayeth for you ; The Lights of God ſtand burning by you to direct you ; And yet will you not ſtir, but lie in darkneſs ? And do you think you ſhall not hear of this ? Do you think this will not one day coſt you dear ?

IX. The

IX. THE ninth part of our work, is to shew you, *What are those frivolous excuses by which the unrighteous may then endeavour their defence?*

Having already shewed you what the Defence must be, that must be sufficient to our Justification.

If any first demand, Whether the Evidence of their sin will not so overwhelm the sinner, that he will be speechless and past excuse? I answ. Before God hath done with him, he will be so; But it seems, at first his dark understanding, and partial corrupted conscience will set him upon a vain Defence. For *Mat.* 7.22,23. Christ telleth us, that [Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast

caſt out Devils, and in thy name have done many wonderful works? And then will I profeſs to them, I never knew you, Depart from me, ye workers of iniquity.] And in *Mat.* 25. 11. The fooliſh Virgins cry, [Lord, Lord, open to us.] And verſ. 44. [Then ſhall they alſo anſwer him, ſaying, Lord when ſaw we thee an hungred, or thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not Miniſter unto thee?] And *verſ.* 24, 25. They fear not to caſt ſome of the cauſe of their neglect on God himſelf. [Then he which had received the one Talent came and ſaid, Lord I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou haſt that is thine.]

It is clear then, that Excuſes they will be ready to make, and their full Conviction will be in order after theſe Excuſes (at leaſt as in their minds, if not in words); But what the particular excuſes will be, we may partly know by theſe Scriptures which recite them; and partly by hearing what the ungodly do now ſay for themſelves. And becauſe it is for their preſent benefit that I now make mention of them, that they may ſee the vanity of all ſuch Excuſes, I will mention them as I now meet with them in the mouths of ſinners in our ordinary diſcourſe. And theſe Excuſes are of ſeveral ſorts; ſome by which they would Juſtifie their eſtate; ſome excuſes of particular Actions; and that either in whole, or in part; ſome by which they would put by the penalty, though they confeſs the ſin; ſome by which they lay the blame

blame on other men; and in ſome they vvould caſt it upon God himſelf. I muſt touch but ſome of them very briefly.

The firſt Excuſe, *I am not guilty of theſe things which I am accuſed of. I did love God above All, and my Neighbor as my ſelf; I did uſe the World but for Neceſsity, but God had my heart.*

Anſw. The All-ſeeing Judge doth know the contrary; and he will make thy conſcience know it. Look back man, upon thy heart and Life Hovv ſeldom and hovv neglectfully didſt thou think of God? hovv coldly didſt thou vvorſhip him, or make any mention of him? hovv careleſsly didſt thou ſerve him? and think much of all that thou didſt therein? Thou rather thoughteſt that his ſervice vvas making more ado than needs, and didſt grudge at thoſe that vvere more diligent than

than thy ſelf; But for the world, How heartily, and how conſtantly didſt thou ſeek and ſerve it. And yet wouldſt thou now perſwade the Judge that thou didſt Love God above all? He will ſhew thee thy naked Heart, and the courſe of thy former life, which ſhall convince thee of the contrary.

The ſecond Excuſe. *I lived not in any Groſs ſin, but only in ſmall Infirmities. I was no Murderer, or Adulterer, or Fornicator, or Thief; nor did I deceive or wrong any, or take any thing by violence.*

Anſw. Was it not a Groſs ſin, to love the world above God, and to neglect Chriſt that dyed for thee? and never do him one hours hearty ſervice, but meerly to ſeek thy carnal ſelf, and live to thy fleſh? God will open thine eyes then, and ſhew thee a thouſand Groſs ſins, which thou now forgetteſt

getteſt or makeſt light of. And it is not only Groſs ſins, but All ſin, great or ſmall that deſerveth the wrath of God, and will certainly bring thee under it for ever, if thou have not part in Chriſt to relieve thee: wo to the man that ever he was born that muſt anſwer in his own name for his ſmalleſt offences.

The third Excuſe. *I did it Ignorantly: I knew not that there was ſo much required to my ſalvation. I thought leſs ado might have ſerved the turn: and that if I lookt to my body, God would take care of my ſoul: and that it was better to truſt him what ſhould become of me hereafter, then to trouble my mind ſo much about it. Had I known better, I would have done better.*

Anſw. If you knew not better, who was it long of but your ſelf? Did God hide theſe things

from you? Did he not tell them you in his word as plainly as the tongue of man can ſpeak, That except you were Regenerate and born again, you ſhould not enter into the Kingdom of God? *John* 3. 3, 5. That without holyneſs none ſhould ſee God, *Heb.* 12. 14. That you muſt *ſtrive* to enter in at the ſtrait Gate; for many ſhall *ſeek* to enter, and ſhall not be able, *Luke* 13. 24. That if you lived after the fleſh you ſhould dye; and if by the Spirit you mortified the deeds of the body, you ſhould live, *Rom.* 8. 13. That if any man have not the Spirit of Chriſt, the ſame is none of his, *Rom.* 8. 9. And to be carnally minded is death: but to be ſpiritually minded is life and peace, *Rom.* 8. 9. That you muſt not lay up for your ſelves a treaſure on earth, where ruſt and moths do corrupt, and thieves break through

through and ſteal, but muſt lay up for your ſelves a rreaſure in heaven, where ruſt and moths do not corrupt, and thieves do not break through and ſteal, *Mat.*6. 19, 20. That you muſt ſeek firſt the Kingdom of God and the Righteouſneſs thereof, *Mat* 6. 23. and not Labour for the food that periſheth, but for the food that endureth to everlaſting life, which Chriſt would have given you, *John* 6. 27. That if you be riſen with Chriſt, you muſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, and not the things that are on earth, *Col.* 3. 1, 2, 3. Yea your very Converſation ſhould be in Heaven, *Phil.* 3.19. 20, 21.

What ſay you, Did not God tell you all this and much more? and plainly tell it you? Turn to your Bibles, and ſee the words,

and let them witneſs againſt you.

2. And could you think with any Reaſon, that your ſouls being ſo much more precious then your bodies, you ſhould yet do ſo much more for your bodies then your ſouls? Could you think all the labour of your lives little enough for a frail body, that muſt lie ſhortly in the dirt; and that your Immortal ſouls ſhould be no more regarded? Could you think with any Reaſon, that you ſhould do ſo much for a life of a few years continuance, and do no more for a life that ſhall have no end?

3. And whereas you talk of *truſting God with your ſouls*, you did not truſt him: You did but on that pretence, careleſsly diſregard them. If you truſt God, ſhew any word of Promiſe that ever he gave you to truſt upon, that ever an Impenitent, Carnal, Careleſs perſon ſhall be ſaved? No:

No: he hath told you enough to the contrary And could you think that it was the will of God, that you ſhould mind your bodies more then your ſouls, and this life more then that to come? Why, he hath bid you ſtrive, and run, and fight, and labour, and care, and ſeek, and uſe violence, and all diligence for the ſafety of your ſouls, and for the life to come: But where hath he bid you do ſo for your bodies? No, he knew that you were prone to do too much for them; and therefore he hath bid you, [Care not, and Labour not] that is, Do it as if you did it not: and let your Care and Labour for earthly things be none in compariſon of that for heavenly things. You know God can as well maintain your lives without your care and labour, as ſave your ſouls without it: And yet you ſee he will not, he doth

not: You must plough, and sow, and reap, and thresh, for all Gods Love and Care of you, and not say, I will let all alone and trust God. And must you not much more use diligence in much greater things? If you will trust God, you must trust him in his own way, and in the use of his own means.

The fourth Excuse. *I was never brought up to learning, I cannot so much as read: Nor did my Parents ever teach me any of these things, but only set me about my worldly business, and provide food and rayment for me: but never once told me that I had a soul to save or lose, and an everlasting life to provide and prepare for. And therefore I could not come to the knowledge of them.*

Answ. The greater is their sin, who thus neglected you But this is no sufficient Excuse for you.

Heaven

Heaven is not prepared for the Learned only: nor will Christ ask you at Judgement, whether you were good Scholars, or not, no nor so much as whether you could write or read. But consider well! was not Gods word so plainly written, that the unlearned might understand it? Did he not put it into the most familiar stile, though he knew it would be offensive to the proud Scholars of the world, of purpose that he might fit it to the capacities of the ignorant? And if you could not read, yet tell me, Could not you have learned to read at 20, or 30 years of age, if you had been but willing to bestow now and then an hour to that end? Or at least, did you not live neer some that could Read? and could you not have procured them to read to you, or to help you? And did you not hear these things

read to you in the Congregation by the Minister? or might have done if you would? And if your Parents did neglect you in your youth, yet when you came to a fuller use of Reason, and heard of the matters of salvation from Gods Word, did it not concern you to have looked to your selves; and to have redeemed that time which you lost in your youth, by doubling your diligence when you came to riper years? The Apostles gathered Churches among Heathens that never heard of Christ before; and converted many thousand souls that were never once told of a Saviour, or the way to salvation, till they had past a great part of their lives. If you loitered till the latter part of the day, it behoved you then to have bestirred your selves the more: and not to say, Through the fault of my Parents,

I loſt the beginning of my life, and therefore I will loſe all: they taught me not then, and therefore I will not learn now. Have you not ſeen ſome of your neighbors, who were as ill educated as your ſelves, attain to much knowledge afterwards by their Induſtry? And why might not you have done ſo, if you had been as induſtrious as they? May not God and Conſcience witneſs, that it was becauſe you cared not for knowledge, and would not be at the pains to get it, that you knew no more? Speak truth, man, in the preſence of thy Judge, was thy heart and mind ſet upon it? Didſt thou pray daily for it to God? Didſt thou uſe all the means thou couldeſt to get it? Didſt thou attend diligently on the word in publike, and think of what thou heardeſt when thou cameſt home? Didſt thou go to

the Miniſter, or to others that could teach thee, and intreat them to tell thee the way to ſalvation? Or didſt thou not rather careleſly neglect theſe matters; and hear a Sermon as a common tale, even when the miniſter was ſpeaking of Heaven or Hell? It was not then thine unavoidable Ignorance, but thy negligence.

Yea further, anſwer as in the preſence of God: Didſt thou Obey ſo far as thou *didſt know*? Or didſt thou not rather ſin againſt that knowledge which thou hadſt. Thou kneweſt that the ſoul was better then the body, and everlaſting life more to be regarded, then this tranſitory life? But didſt thou regard it accordingly? Thou ſure kneweſt that God was better then the world, and Heaven then earth; at leaſt, thou waſt told of it? But didſt thou accordingiy value him,

and

and love him more? Thou knewest sure that there was no salvation without Faith, and Repentance, and newness of life, and yet they were neglected. In a word, many a thousand sins which were committed, and duties that were omitted, against thy own Knowledge and Conscience, will marr this Excuse.

The fifth Excuse. *I lived not under a powerful Minister to tell me of these things; but where there was no Preaching at all.*

Answ. And might you not have gone where a powerful Minister was with a little pains? Yea did not the very plain word which you heard read, tell you of these things? And might you not have had a Bible your selves, and found them there?

The sixth Excuse. *I was a servant, and had no time from my labour.*

bour to mind these matters: I lived with a hard master, that required all his own work of me, but would allow me no time for the service of God. Or else, *I was a poor man, and had a great charge to look after, and with my hard labour had much ado to live, so that I had no time for heavenly things.*

Answ. 1. Who should be first served? God or man? what should be first sought after, Heaven or Earth? Did not Christ tell thee, *One thing is necessary*, Luke 10. 41, 42. was it not as needful to see that you escape Damnation, and get safe to Heaven when this life is ended, as to see that you had food and raiment for your selves, and yours?

2. Did you spend no time in Recreation, nor Idleness, nor vain talking? why might not that at least have been spent about heavenly things?

3. Could

3: Could you have taken no time from your reſt, or eating or at other intermiſſions? Mans body will not endure ſo great labours as have no Intermiſſion? And why then might not godlyneſs have been your eaſe and recreation?

4. Or might you not have minded theſe things, even when you were about your labour, if you had but a heart to them?

5. At leaſt you might have ſpent the Lords own Day in hearing, reading, and pondering of theſe matters, when you were forced to forbare your worldly labours, even by the wholſom Law of the Land: Theſe therefore are all but vain Excuſes: and God will ſhortly make thee ſpeak out, and plainly confeſs, It was not ſo much for want of Time, or Helps, or warning, as for want of a heart to uſe them well. I ſhould have found

found some Time, though it had been when I should have slept, if my heart had been but set upon it.

The seventh Excuse. *Little did I think to have seen this Day: I did not Believe that ever God would be so severe: I thought his Threatnings had been but to keep men in awe: and I suspected either that the Scripture was not his word, or else I thought he would be better than his Word. I thought all that I heard of another life had been uncertain; and therefore was loth to let go a certainty for an uncertainty, and lose my present pleasures which I had in hand, for the hopes of that which I never did see.*

Answ. He that will not know his misery by believing to prevent it, shall know it by feeling to endure it. You were told and told again what your unbelief would

would bring you to. Did Gods word make Heaven and Earth? Doth it support them, and secure them? And is not his word sufficient security for you to have trusted your souls upon? Did you know where was any better security to be had? and where was any surer ground for your confidence? And did you think so basely and blasphemously of God, that he would falsifie his word, lest such as you should suffer? and that he was fain to rule the world by a Lye? Did God make the world so easily? and can he not Govern it by true and righteous means? what need God to say that which he will not do, to awe sinners? Can he not Awe them by Truth? Is it not just that those should eternally perish, that will entertain such desperate thoughts of God, and then by such wicked imaginations, encourage

courage themselves in sin against him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He stamped on it the Image of his own Purity and Perfection, that you might know it by that Image and superscription, if you had eyes to see them: He sealed it by uncontrouled multitudes of Miracles: He delivered it down to your hands by Infallible witnesses: so that he left you no room for rational Doubting.

And you knew that the matters of this world were not only uncertain, but certainly vain and transitory, and would shortly come to nothing and leave you in distress. If it had then been uncertain whether there were a Glory and misery hereafter, (as it was not) should not Reason have taught you to prefer the least pro-

probabilities of an everlasting unspeakable happiness, before that which is certainly perishing and vain? These vain Excuses will but condemn you.

The eighth Excuse. *I was so enticed and perswaded by sinners to do as they did, that I could not deny them. They would never let me rest.*

Answ. 1. And were you not as earnestly perswaded by God to forsake sin and serve him, and yet that would not prevail with you? You could not deny the Devil and fools, but you could deny God and all his Messengers. Were not Ministers as earnest with you every week to repent and amend? What did men entice you with? with a little deluding fleshly pleasure for a few daies? And what did God entice you with? with the Promise of endless unconceivable felicity! And if this were

a ſmaller matter in your eyes then the other, then you have had your choice, be content with it, and thank your ſelves. In your life time you had the good things which you choſe, and preferred before heaven, and therefore cannot expect to have heaven beſides.

The ninth Excuſe. *I lived among ungodly perſons, that derided all that feared God; ſo that if I had not done as they did, but had made any more ado to be ſaved, I ſhould have been the very ſcorn of the place where I lived.*

Anſw. And was not Heaven worth the enduring of a ſcorn? Is not he worthy to go without it that thinks ſo baſely of it? Did not Chriſt tell you, that if you were aſhamed of him before men, he would be aſhamed of you before his Father and the Angels of heaven, *Mark* 8. 38. He ſuffered more

more then ſcorns for you: and could not you ſuffer a ſcorn for him and your ſelves, ſeeing you choſe rather to endure everlaſting Torment, than a little deriſion from ignorant men, take that which you made choice of. And ſeeing ſo ſmall a matter would drive you from heaven, and part God and you, as a mock, as the wind of a mans mouth, No wonder if you be commanded, to Depart from him into everlaſting fire.

The tenth Excuſe. *I had ungodly perſons to my Parents, or Maſters, or Landlord, or Governors, who threatned to undo me, if I had addicted my ſelf to ſo ſtrict a life, and if I would not believe and do as they did.*

Anſw. What if they threatned you with preſent Death? Did not God alſo threaten you with everlaſting Death, if you were not

not ruled by him? And whose threatning should you have chiefly feared? Is man more dreadful than God? Is death more terrible then Hell? Did not Christ bid you, *Fear not them that can kill the body, and after that can do no more; but fear him that is able to destroy both body and soul in hell fire; yea I say unto you, fear him. Mat.* 10. 28. *Luke* 12. 4, 5. and Isa. 51. 7. *Fear ye not the Reproach of men, neither be afraid of their revilings: For the moth shall eat them up like a Garment, and the worm shall eat them like wool: but my Righteousness shall be for ever, and my salvation from Generation to Generation.* Seeing therefore you have chosen rather to suffer from God for ever for your sin, then to suffer small matters for well-doing for a moment, you must even bear your own choice. Christ told you before hand, that

if you could not forſake all the world and your own lives for him, you could not be his Diſciples, *Matth.* 10. 37, 38, 39. And ſeeing you thought his terms too hard, and would needs ſeek you out a better ſervice; even take what you have choſen and found.

The eleventh Excuſe. *I ſaw ſo many follow their pleaſures and their worldly buſineſs, and never look after theſe higher things, and ſo few go the other way, that I thought ſure God would not damn ſo great a part of the world; and therefore I ventured to do as the moſt did.*

Anſw. God will make good his word upon many or few. Did you doubt of his will, or of his power? For his will, he hath told it you in his word. For his power, he is as able to puniſh many as one man. What is all the world to him, but as a drop of a Bucket,

as

as the duſt of the ballance ; He told you before hand that the gate was ſtrait, and the way to heaven was narrow, and few did find it, and the gate to deſtruction was wide, and the way was broad, and many did enter in at it, *Mat.* 7. 13, 14. And if you would not Believe him, you muſt bear what your unbelief hath brought you to. What if you had twenty children, or ſervants, or friends: and the greater part of them ſhould prove falſe to you, and ſeek your deſtruction, or prove diſobedient, and turn to your enemy? would you think it a good excuſe, if the reſt ſhould do the like, becauſe of their example? will you therefore wrong God, becauſe you ſee others wrong him? would you ſpit in the face of your own Father, if you ſaw others do ſo? God warned you, that you ſhould not follow a multitude

titude to do evil, *Exod.*23. 2. And if yet you will *do* as moſt *do*, you muſt even *ſpeed* as moſt *ſpeed*. You ſhould not ſo much conſider, who they be, as what they do, and whether they go, and who they forſake, and what they loſe, and what ſtrength is in the Reaſons that move them to do this. And then you would find, It is *God* they forſake, it is *ſin* they chooſe, it is *heaven* they loſe, it is *hell* they run into, and it is no true reaſon, but Satans deluſion, and ſenſual inclinations that lead them to it. And ſhould men be imitated, be they many or be they few, in ſuch a courſe as this?

The twelfth Excuſe. *I ſaw ſo many faults in thoſe that were accounted Godly, and ſaw ſo much Diviſion among them, that I thought they were as bad as others; and among ſo many opinions, I knew not what Religion to be of.*

Anſw.

Answ. 1. A spot is sooneſt seen in the faireſt cloth. And the malicious world useth to make such far worse then they are.

2. But suppose all were true that malice saith of some, you could not say the like by others.

3. Or if you could, yet it was Gods Law, and not mens faults, that was made the Rule for you to live by: Will it excuse you that others are bad?

4. And for their diverse opinions, you should have taken counsel at Gods word, which was right: Did you first search the Scripture impartially, as willing to know the Truth, that you might obey it? and did you pray daily that God would lead you into the Truth? and did you obey as much as you knew? Did you joyn with the godly so far as they are all agreed? They are all agreed in the Fundamental

damental Articles of Christianity, and in all things absolutely necessary to a holy Life, and to salvation: that all known sin is to be forsaken, and all known duty to be done. Why did you not so far then agree with them? Alas, the imperfections of the godly, and the false Accusations of the malicious world, will prove but a poor cover for your wilful ungodliness, and Christ will convince you of the vanity of these Excuses.

The thirteenth Excuse. *The Scriptures were so dark, that I could not understand them. And I saw the Wisest men differ so much in the exposition of them, that I thought it was in vain for me to trouble my self about them. If God would have had us live according to the Scriptures, he would sure have Written them plainly, that men might understand them.*

Answ. 1. It is all plainly written according to the nature of the subject: But a prejudiced, disaffected, yea or but untaught, disused soul cannot at first understand the plainest Teaching. The plainest Greek or Hebrew Grammer that can be written, will be utterly obscure to him that is but newly entred the English School: yea after many years time that he spends in learning. Did you study hard, and pray for Gods teaching, and enquire of others, and wait patiently in Christs School, that you might come to further knowledge by Degrees? and were you *willing* to know, even those Truths that called you out to self denyal, and that did put you on the hardest flesh displeasing duties? Had you done thus, you would have admired the Light of the Holy Scripture, and now have rejoyced that ever you saw

saw them, and not have quarreled at its seeming Darkness. This word might have made you *wise* to salvation, as it hath done others, *Act.* 20. 32. 2 *Tim.* 3. 15, 16, 17. *This Law of the Lord is perfect, converting the soul; the Testimony of the Lord is sure, making wise the simple. The statutes of the Lord are Right, Rejoycing the heart: the Commandement of the Lord is pure, enlightning the eyes, Psal.* 19. 7, 8.

2. So much as is of Necessity to salvation, is as plain as you could desire. Yet if you be Judged by these, you will be condemned: For you did not obey that which was most plain. What darkness is in such words as these, *Except ye Repent, ye shall All perish*, Luk. 13. 3, 5. *Love not the world, nor the things in the world: if any man love the world, the love of the Father is not in him*, 1 John

2. 15. *He that will come after me, let him deny himself*, &c. *Matth.* 16. 24.

3. If there had been nothing that seemed difficult to you, would you not have despised its simplicity, and have thought your selves wise enough at the first Reading and needed no more?

The fourteenth Excuse. *There were so many seeming Contradictions in the Scripture, and so many strange improbable things, that I could not believe it.*

Answ. The contradictions were in your fancy, that did not understand the word which you read. Must the raw unexperienced Learner despise his book or Teacher, as oft as in his ignorance he thinks he meets with contradictions? Did you think God was no wiser then you, and understood not himself, because you understood him not? Nor could recon-

reconcile his own words, becauſe you could not reconcile them ? You would needs be a Judge of the Law, inſtead of obeying it, and ſpeak evil of it, rather then do it, *Jam.* 4. 11.

2. And thoſe things which you called improbable in the word, were the wonders of God, of purpoſe to confirm it. If it had not been confirmed by wonders, you would have thought it unproved: and yet now it is ſo confirmed, you will not believe the Doctrine, becauſe the witneſs ſeems incredible. And that is, becauſe they are matters above the power of man: As if they were therefore above the power of God ! You ſhall at laſt have your eyes ſo far opened, as to ſee thoſe ſeeming contradictions reconciled, and the certainty of thoſe things which you accounted Improbable: that you may be forced to confeſs the

folly of your Arrogancy and Unbelief: and then God will Judge you in Righteousness, who presumed unrighteously to judge him and his word.

The fifteenth Excuse. *It seemed so unlikely a thing to me, that the merciful God should damn most of the World to everlasting fire, that I could not believe it.*

Answ. 1. And did it not seem as unlikely to you, that his word should be false?

2. Should it not have seemed as unlikely that the Governor of the world should be unjust, and suffer his Laws to be unexecuted, and the worst to speed as well as the best! and to suffer vile sinful dust to despise his mercy, and abuse his patience, and turn all his Creatures against him, without due punishment?

3. Did you not feel pain and misery begin in this life?

4. You

4. You saw Toads and Serpents which had never sinned: And you would rather live in any tolerable suffering, then to be a Toad. And is it not Reason, that it should go worse with contemptuous sinners, then with those creatures that never sinned?

5. Could you expect that those should come to heaven, that would not believe there was such a state, but refused it, and preferred the world before it? And to be out of heaven is to be out of all Happiness? and he that is so out of all happiness, and knows that he lost it by his own folly, must needs torment himself with such Considerations, were there no other Torments. And as man is capable of greater felicity than bruits, so must he needs be capable of more misery.

The sixteenth Excuse. *The things which God promised in heaven,*

ven, and threatned in Hell, were all out of my ſight : and therefore I could not heartily believe them. Had I but once ſeen them, or ſpoke with one that had ſeen them, I ſhould have been ſatisfied, and have contemned the things of the World.

Anſw. Will you not believe till you ſee or feel? was not Gods word ſufficient Evidence? would you have believed one from the dead that had told you he had ſeen ſuch things? and would you not believe *Stephen* that ſaw them, *Act.* 7. 56. Or *Paul* that heard and ſaw them, 2 *Cor.* 12. 3, 4. Nor Chriſt that came purpoſely from heaven to reveal them? why fleſh and blood cannot ſee them. You ſee not God: will you not therefore Believe that there is a God? Indeed, whatever you imagine, if you would not Believe *Moſes* and the Prophets,

Prophets, Christ and his Apostles; neither would you have believed though one had risen from the dead. For Gods word is more credible then a dead mans: and Christ did rise from the dead to attest it. Blessed are they that have not seen, and yet believed. *Noah saw* no rain when he was preparing the Ark: but because he *believed*, he made ready and escaped, *Heb.* 11. 7. when the world that would not *Believe*, did perish. But seeing Gods word was of no more weight with you, and no knowledge would serve your turn, but by *seeing* and *feeling*; you shall *see* and *feel* everlastingly to your sorrow.

The seventeenth Excuse. *It was so strict a Law that God would have Ruled me by, and the way to Heaven was so strait and difficult, that I could not endure it. I was not able to deny my flesh, and live such a life.*

Answ. 1. You were not *Able*, becauſe you were not *Willing*. What was there but your own wicked hearts that ſhould make ſuch a life ſeem grievous to you? Every thing is hard and grievous to him who loaths it, and whoſe heart is againſt it. The chief thing that God called you to, was to *Love* him, and make him your *Delight*. And are Love and Delight ſuch grievous things? It was not grievous to you to love your meat, or drink, or money: It was no hard matter to you to love a friend that loved you: no nor to love your ſin, which was your enemy: And what ſhould make it ſeem hard to Love God, but a wicked heart? Is not he Better, and more Lovely then all theſe? And had you but Loved him, all the reſt of his ſervice would have ſeemed eaſie to you. To think of him, to ſpeak of him, to pray to him,

him, to praiſe him, yea, to deny all and ſuffer for him, would have been ſweet and pleaſant to you, ſo far as you had Loved him. It was not God therefore, but your own naughty hearts, that made his work ſeem grievous to you, and the way to heaven ſeem hard. He told you truly, that his yoak was eaſie, and his burden light, and his Commandments were not grievous, *Mat.* 11. 29. 1 *Joh.* 5. 3. They that tryed them, found them the very Joy and Delight of their ſouls, and why could not you do ſo?

2. But what if the way to heaven had been harder then it was? was not heaven worth your labor? were you afraid of being a loſer by it? Could not God requite your labour or ſufferings? Doth any Repent when they come to Heaven, that it coſt them ſo dear to come thither? And is not hell worſe

worse then the hardest way to heaven? seeing you have chosen hell to save you a labour and suffering in this life, you must have your choice. And seeing you thought not everlasting life to be worth so much as God required, that is, the Accepting thankfully, and minding, and seeking, and preferring it before this life, you have none to blame for the loss of it but your selves.

The eighteenth Excuse. *It was God that made me of a sensual nature: he gave me an Appetite to Meat, and Drink, and Ease, and Lust; He gave me that flesh which ruled me: How then can he condemn me, for living according to the nature which he gave me?*

Answ. He gave that Appetite to be exercised moderately under the rule of reason, for the preservation and propagation of mankind:

kind. But did he not also give you Reason to govern that Appetite? and the Revelation of his will to guide that Reason? He gave you your flesh, to be a servant, and not a master. Your beast hath fleshly Appetite without reason; and therefore God hath put him under you who have Reason that you should Rule him. Will you let your beast do what he list, and madly run upon whom he list, and say, you do but let him live according to his nature, which God hath given him? Why God that gave him such a nature did intend him to be Ruled by a higher nature, even by the Reason which he gave to you: And so he did also by your flesh, and sensual Appetite.

The nineteenth Excuse. *But I lived among so many baits, which enticed this flesh, that I could not resist them. My meat was a snare*

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to me, my drink a ſnare, my cloaths, my houſe, my land a ſnare, every beauty that I ſaw was a ſnare: and the better all theſe were the ſtronger was my ſnare. If God would not have had my heart enſnared and drawn from him, he ſhould not have put ſo many baits in my way. Yea and they were ſo Neer *to me, and* Daily *with me, that though I was reſolved to forbeare them before, yet when they were brought to my hand, I could not forbeare.*

Anſw. Is this the thanks that God hath for his mercies? He ſent you all theſe as favours from his own hand: He wrote his own name upon them, that in them you might ſee his power, and wiſdom, and goodneſs, and ſo be led up to the Conſideration of him, that you might fall in love with himſelf, who was the fountain, the life, the end of all. And do you

overlook God in the creature, and live as without him in the world, and dote upon that which should have drawn you to himself, and then lay the blame on God? If he send a Suitor to speak to you in his name, and write you a love Letter with his own hand, will you fall in Love with the Messenger, or the Letter, and neglect the Sender, and then blame him that wrote his letter on so fair a paper, or in so neat a hand, or that sent it by such a comely Messenger? Certainly, these Excuses are too gross, to take with the wise and righteous God, or to seem sufficient to a well-informed Conscience.

2. And whereas you speak of the power of these objects, was there not much more in God, in Christ, in the promised glory, to have drawn your heart another way? why then did not these take

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as much with you as the other? You could not chooſe, forſooth, but be enticed with ſuch baits as were fitted to your ſenſual Appetite, and ſuch things as a dog or a ſwine may enjoy as well as a man: But you could *chooſe*, when Chriſt and glory were offered you: yea you did *chooſe* to refuſe the offer, and tread them under feet by your neglect! When Satan ſet your Cups, and your harlots, and your profits before you, on one ſide; did not God ſet his favour and everlaſting happineſs on the other ſide? And was it wiſe or equal dealing, to preferr your luſts before that glory?

3. Moreover, it was not in the power of any of thoſe baits to force your will, or to neceſſitate you to chooſe them: They could be but *Baits* to entice you; and it was ſtill in your own choice, whether you would yield to the enticement,

ticement, and chooſe them or not. Shall every man be falſe to God, that hath any bait to entice him from him? will you excuſe your child or friend, if he would be falſe to you, upon as great enticements as theſe? If a cup of drink, or a whore, or a little gain, could draw him more then all your love and intereſt, I do not think you would hold him excuſed.

4. And whereas you ſpeak of the *Nearneſs* and *Continuance* of theſe allurements, I would fain know, was not God as *Neer* you, and *Continually* neer you, to draw you to himſelf? Faith might have ſeen him, though fleſh and blood cannot. Did he not ſtand by you when you were in your cups, and luſtful Pleaſures? Did he not tell you of the danger, and offer you far better things, if you would obey him and deſpiſe thoſe baits? But you would hearken to none

none of this; You ſhould have remembred that he ſtood over you, and was looking on you; and you ſhould have ſaid as *Joſeph*, Gen. 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* You had alſo Scripture neer you, and Reaſon neer you, and Conſcience neer you, as well as the bait was neer you. And therefore this is a vain Excuſe.

The twentieth Excuſe. *It was God that let looſe the Devil to Tempt me; and he was too ſubtile for me to deal with: and therefore what Wonder if I ſinned, and were overcome?*

Anſw. 1. He did not let looſe the Devil to *conſtrain* you to ſin. He could but *entice*, and you might chooſe whether you would yield. The Devil could neither make you ſin againſt your will, nor yet Neceſſitate you to be willing.

2. You

2. You were a ſure friend to Chriſt that while, that would forſake him as oft as you were tempted by the Devil. Is that a friend or a ſervant worthy to be regarded, that will diſobey you, or betray you as oft as he is tempted to it?

3. Will you excuſe your ſervant, if he leave your work undone, and follow cards, or dice, or the Ale-houſe, and ſay, I was tempted to it by one that was cuninger then I? ſhall every Murderer or Thief eſcape hanging, becauſe the Devil was too cunning for him in his Temptations? would you have the Jury or the Judge to take this for a good excuſe?

4. And why did you not hearken to God that ent ced you the other way? You forget what helps he afforded you to diſcover the wiles of Satan, and to vanquiſh

vanquish the Temptation? He *told* you it was an enemy that tempted you: and would you hearken to an enemy? He *told* you it was a dream, a shadow, a painted pleasure, a guilded carkass, a lying promise, and deceitful vanity by which you were tempted; And yet would you regard it before your God? He told you that it was your God, your Saviour, your hopes, your everlasting happiness that the Tempter would beguile you of: And yet would you be beguiled? He told you, and plainly, and often told you, that the Tempter would lead you to eternal fire, and undo you everlastingly before you were aware; and that a fatal hook was covered with that bait: And yet would you swallow it?

5. It is plain by all this, that it was not your natural weakness of

of faculties that caused you to be overcome by the subtilties of the Devil, as a silly child is deceived by a crafty fellow that overwits him: But it was your careleſneſs, inconſiderateneſs, your ſenſual inclinations, and vicious diſpoſition, that drew you to a wilful obeying of the tempter, and rejecting the wholſom advice of Chriſt. This therefore is a frivolous Excuſe of your ſin.

The one and twentieth Excuſe. *But I hope you will not ſay that all men have* Free Will! *And if my will were not free, how could I chooſe but ſin?*

Anſw. Your will was not free from Gods Rule and Government; nor was it free from its natural inclination to Good in general; for either of theſe were more properly ſlavery. 3. Nor was it free from the Influence of a dark underſtanding. 4. Nor free from

from its own contracted vitious Inclination. 5. Nor freed from the Temptations of the flesh, the world and the Devil.

But it was 1. Free from any natural Determination to evil, or to any thing that was doubtful. 2. And free from the Coaction or Violence of any. 3. And free from an irresistible Determination of any exterior cause, at least, ordinarily. So that naturally, as men, you have the power or faculty of determining your own wills, and by your wills, of Ruling your inferiour Faculties in a great measure; yea of Ruling the senses and the Phantasie it self, which doth so much to dispose of our Understanding. And if your wills which are naturally free, are yet so habitually vitious, that they encline you to do evil, that is not an excuse, but an Aggravation of your sin. But of this more, under the next.

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The two and twentieth Excuse. *But I have not Power of my self to do any thing that is good: What can the creature do? without Christ we can do nothing. It is God that must give me Ability, or I can have none: and if he had given it me, I had not been an Unbeliever or Impenitent. I can no more Believe of my self, than I can fulfill the Law of my self.*

Answ. 1. These are the vain Cavils of learned folly, which God will easily answer in a word. The word [Power] is taken in several senses. Sometime, and most commonly and fitly, for a faculty or strength by which a man *Can* do his duty, if he *Will*. This Physical Power you have, and the worst of sinners have while they are men on earth. Were they Actually willing, they might Acceptably perform sincere obedience; And were they Dispositively

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ly willing, they might Actually Believe and will. And thus the ungodly have Power to Believe.

2. Sometime the word [Power] is taken for Authority, or Leave; for legal or civil Power. And thus you have all not only Power or Liberty to Believe; but also a Command, which makes it your Duty, and a Threatning adjoyned, which will condemn you if you do not.

3. Sometime the word [Power] is taken Ethically and less properly, for a Disposition, Inclination, Habit or Freedom from the contrary habit or disposition. And in this sense, its true, that none but the effectually called have a Power to Believe. But then observe, 1. That this is but a moral less proper, and not a Physical proper Impotency: And therefore *Austin* chuseth rather to say, that

that all men have *power* to believe, but all have not a *Will*, or *Faith* it self; because we use to difference *Power* from *willingness*; and *willingness* actuateth the *Power* which we had before. And therefore our Divines choose rather to call Grace a Habit, when they speak exactly, then a Power; and Dr. *Twiss* derides the Arminians for talking of a *Power* subjected in a *Power*. 2. Note that this Impotency is but the same thing with your unwillingness and wilful blindness, in another word. 3. Note that this Impotency is long of our selves as to the Original, and much more as to the not-curing and removing of it. Hath God given you no means towards the cure of this disability, which you have neglected? 4. Note that this Impotency is no just excuse, but an Aggravation of your sin. If you

were *willing* to be the servant of Christ, and yet were not Able, either because he would not accept you, or because of a want of natural faculties, or because of some other natural difficulty which the *willingest* mind could not overcome; this were some Excuse: But to be Habitually wilful in refusing Grace, is worse then to be meerly Actually unwilling. If a man have so accustomed himself to murder, drunkenness, stealing, or the like wickedness, so far that he *cannot* leave it, will you therefore forgive him, or will any Judge or Jury hold him excused? Or rather think him the more unfit for mercy? 5. Note also that the want of a supernatural Habit, no nor the presence of the contrary Habit, do not Efficiently determine the will to particular acts: much less take away its natural Freedom. 6. And

that

that till Habits attain an utter predominancy, (at leaſt) there is a Power remaining in the will to reſiſt them, and uſe means againſt them. Though Eventually the perverſe Inclination may hinder the uſe of it.

The three and twentieth Excuſe. *I have heard from learned men, that God doth determine all Actions Natural and Free, as the firſt efficient Phyſical Immediate Cauſe; or elſe nothing could Act. And then it was not long of me that I chooſe forbidden Objects, but of him that irreſiſtibly moved me thereto, and whoſe Inſtrument I was.*

Anſw. This is a trick of that wiſdom which is fooliſhneſs with God, and to be deceived by vain Philoſophy.

1. The very principle it ſelf is moſt likely to be falſe, and thoſe that tell you this, to err. Much

more, I think, may be said against it then for it.

2. I am sure it is either false, or reconcileable with Gods Holiness, and mans liberty and culpability; so that its a mad thing to deceive your selves with such Philosophical uncertainties, when the Truth which you oppose by it is infallibly certain. That God is not the Author of sin, but man himself, who is justly condemned for it, is undoubtedly true: and would you obscure so clear a Truth, by searching into points beyond humane reach, if not unsound, as you conclude them?

The four and twentieth Excuse. *But at least, those learned Divines among us that doubt of this, do yet say that the will is necessarily and infallibly Determined by the Practical Understanding, and that is as much unresistibly necessitated by Objects: and therefore what-*

whatever act was done by my understanding or will, was thus necessitated, and I could not help it. They say, Liberty is but the Acting of the faculty agreeably to its nature: And it was God as Creator that gave Adam *his faculties: and God by providential dispose, that presented all Objects to him, by which his understanding, and so his will were unavoidably necessitated.*

Answ. This is of the same nature with the former; uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and misery of the world on God, as the unresistable necessitating Cause; which because we know infallibly to be false, we have no reason to take such principles to be true, which infer it. The understanding doth not by a necessary efficiency Determine the will, but morally;

or rather is regularly a Condition or neceſſary Antecedent, without which it may not Determine it ſelf. Yea the will by commanding the ſenſe and phantaſie, doth much to determine the underſtanding. As the eye is not neceſſary to my *going*, but to my *going right*, ſo is not the Underſtandings Guidance, neceſſary to my *willing* (there the ſimple Apprehenſion may ſuffice) but to my *Right willing*. There are other wayes of Determining the will. Or if the Underſtanding did Determine the will Efficiently and Neceſſarily, it is not every act of the underſtanding that muſt do it. If it be ſo, when it ſaith, This *muſt* be don, & ſaith it importunatly; yet not when it only ſaith, This may be done, or you may venture on it; which is the common part which it hath in ſin.

I am not pleaſed that theſe curious Objections fall in the way, nor

nor do I delight to put them into vulgar heads; but finding many young Schollars and others that have converſed with them, aſſaulted with theſe Temptations; I thought meet to give a touch, and and but a touch, to take them out of their way; As Mr. *Fenner* hath done more fully in the Preface to his *Hidden Manna*, on this laſt point, to which I refer you. I only add this;

The will of man in its very Dominion doth beare Gods Image. It is a ſelf Determining Power, though it be *byaſſed* by *Habits*, and *needs a Guide*. As the Heart and Vital Spirits by which it acteth, are to the reſt of the Body, ſo is *It* to the ſoul. The Light of Nature hath taught all the world, to carry the Guilt of every crime to the *will* of man, and there to leave it; Upon this all Laws and Judgements are

grounded. From Ignorance and Intellectual weakneſs, men commonly fetch Excuſes for their faults; but from the *Will* they are Aggravated. If we think it ſtrange that mans will ſhould be the firſt cauſe, ſo much as of a ſinful *mode*, and cannot anſwer all occuring Objections; It may ſuffice that we are certain the Holy Majeſty is not the Author of ſin; and he is able to make all this as plain as the Sun, and eaſily anſwer all theſe vain Excuſes, though we ſhould be unable. And if we be much ignorant of the frame and motions of our own ſouls, and eſpecially of that high ſelf determining principle, Free-Will, the great ſpring of our Actions, and the curious Engine by which God doth *Sapientially* Govern the world, it is no wonder; Conſidering that the ſoul can know it ſelf but by Reflexion, and God gave

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us a soul to *use*, rather than to know it self; and to know its qualities and operations, rather then its Essence.

The five and twentieth Excuse. *No man can be saved, nor avoid any sin, nor believe in Christ, but those whom God hath predestinated thereto. I was under an irreversible Sentence before I was born: & therfore I do nothing but what I was predestinated to do, & if God decreed not to save me, how could I help it.*

Answ. 1. Gods Judgements are more plain, but his Decrees or secret purposes are mysterious; And to darken certainties, by having recourse to points obscure, is no part of Christian wisdom. God told you your Duty in his word, and on what terms you must be Judged to Life or Death; Hither should you have recourse for direction, and not to the unsearchable mysteries of his *mind*.

2. God decreeth not to Condemn any but for sin. Sin, I say, as the Cause of that Condemnation, though not of his Decree.

3. Gods Decrees are acts Immanent in himself and make no change on you, and therefore do not necessitate you to sin, any more then his fore-knowledge doth. For both cause only a necessity of Consequence, which is Logical, as the Divines on both sides do Confess. And therefore this no more caused you to sin, then if there had been no such Degree. And its a doubt whether that Decree be not negative; A willing suspending of the Divine will, as to evil; or at most, A purpose to permit it.

The six and twentieth Excuse. *If it be no more, yet doth it make my perdition unavoidable; For even Gods foreknowledge doth so;*

For

For if he foreknow it, all the world cannot hinder it from coming to pass.

Answ. Must God either be Ignorant of what you will do, or else be the cause of it? If you foreknow that the Sun will rise to morrow, that doth not cause it to rise. If you foreknow that one man will murder another, you are not the cause of it by foreknowing it. So is it here.

The seven and twentieth Excuse. *God might have hindred my Sin and Damnation if he would.*

Answ. And will you wilfully sin, and think to scape because God doth not hinder you? The Prince that makes a Law against murder, could lock you up, and keep you from being a Murderer! But are you excusable if he do not? We are certain that God could have hindred all the sin and death,

death, and confusion, and misery, that is in the world: And we are as certain that he doth not hinder it, (but by forbidding it, and giving men means against it): And we are certain that he is Just, and Good, and Wise in all; and not bound to hinder it: And what his Reasons are, you may better know hereafter: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth Excuse. *How could I be saved if Christ did not dye for me? He dyed but for his Elect: and none could be saved without his Death.*

Answ. He *did* dye for you, and for more than his Elect, though he Absolutely purposed only their salvation. Your sins crucified him, and your debt lay upon him; and he so far ransomed you, that nothing but your wilful refusal

refusal of the benefits could have condemned you.

The nine and twentieth Excuse. *It was* Adams *sin that brought me into this Depravedness of* will, *which I can neither cure, nor could prevent.*

Answ. 1. If *Adam* cast away his holiness, he could no more convey that to us which he cast away, then a Nobleman that is a Traytor, can convey his lost Inheritance or Honours to his son.

2. You perish not only for your Original sin, but for Rejecting the Recovering mercy of the Redeemer: you might have had Christ and Life in him, for the Accepting.

The thirtieth Excuse. *God will require no more than he gives. He gave me not Grace to Repent and Believe, and without his gift I could not have it.*

Answ. 1. God will justly re-

quire

quire more than he giveth; that is, The improvement of his Gifts, as *Mat.* 25. shews. He gave *Adam* but a *Power* to persevere, and not *Actual perseverance*: Yet did he justly punish him for want of the Act; even for not using by his own will, the Power which he had given him.

2. It is long of your self if God did not give you Grace to Believe: It was because you wilfully refused some preparatory Grace. Christ found you at a great distance from him, and he gave you Grace sufficient, to have brought you *neerer* to him than you were; you had grace sufficient to have made you better than you were, and restrained many sins, and brought you to the means when you turned your back on them: Though this were not *sufficient* to cause you to *Believe*, it was *sufficient* to have brought

brought you *neerer* to *Believing*; and through your own wilfulneſs, became *not Effectual*: Even as *Adam* had *ſufficient* grace to have ſtood, which was *not Effectual*. So that you had not only Chriſt offered to you, if you would but Accept him; but you had daily and precious helps and means, to have cured your wills, and cauſed you to Accept him: for neglect of which, and ſo for not believing, and ſo for all your other ſins, you Juſtly periſh.

The one and thirtieth Excuſe. *Alas man is a worm, a dry leaf*, Job 13. 25. *a ſilly fooliſh creature: and therefore his Actions be not regardable, nor deſerve ſo great a puniſhment.*

Anſw. Though he be a worm, and as nothing to God, and fooliſh by ſin, yet is he naturally ſo noble a creature, that the Image

of

of God was on him, *Gen.* 1. 26. and 5. 1. *Jam.* 3. 9. and the world made his servants, and Angels his attendants *Heb.* 1. 14. so noble, that Christ dyed for him, God takes special care of him; He is capable of knowing and enjoying God; and heaven is not thought too good for him if he will obey. And he that is capable of so great Good, must be capable of as great Evil, and his waies not to be so overlooked by that God that hath undertaken to be his Governor: When it tendeth to Infidelity, the Devil will teach you to Debase man, even lower than God would do.

The two and thirtieth Excuse. *Sin is no* Being: *and shall men be damned for that which is nothing?*

Answ. 1. It is such a *mode* as deformeth Gods creature. It is a moral Being. It is a Relation of

our

our actions and hearts to Gods will and Law.

2. They that say, sin is nothing, say Pain and Loss is nothing too. You shall therefore be paid with one nothing for another. Make light of your misery, and say, It is nothing, as you did of your sin.

3. Will you take this for a good Excuse from your children or servants, if they abuse you? Or from a Thief or Murderer? shall he escape by telling the Judge that his sin was *Nothing*? Or rather have death, which is nothing, as the just Reward of it?

The three and thirtieth Excuse. *But sin is a Transient thing. At least it doth God no harm, and therefore why should he do us so much harm for it.*

Answ. 1. It hurts not God, because he is above hurt: No thanks to you, if he be out of your reach.

reach. 2. You may *Wrong* him, when you cannot *Hurt* him. And the *Wrong* deserves as much as you can beare. If a Traytor endeavour the death of the Prince, in vain, his endeavour deserves death, though he never *hurt* him. You despise Gods Law and Authority; you cause the Blaspheming of his name, *Rom.* 2. 24. He calls it A pressing him as a Cart is pressed with sheaves, *Amos* 2. 13. and a grieving of him.

3. And you wrong his Image, his Church, the publike good, and the souls of others.

The four and thirtieth Excuse. *But Gods nature is so Good and Merciful, that sure he will not damn his own creature.*

Answ. 1. A merciful Judge will hang a man for a fault against man: By proportion then what is due for sin against God?

2. All the death and calamity which

which you see in the world, comes from the anger of this merciful God: why then may not future misery come from it?

3. God knoweth his own mercy better then you do; and he hath told you how far it shall extend.

4. He is infinitly merciful; but it is to the Heirs of mercy: Not to the final Rejecters of his mercy.

5. Hath not God been merciful to thee, in bearing with thee so long, and offering thee Grace in the blood of Christ, till thou didst wilfully reject it? Thou wilt confess to thy everlasting wo that God was merciful; Had he not been so merciful, thou wouldst not have been so miserable for rejecting it.

The five and thirtieth Excuse. *I would not so Torment mine enemy my self.*

Answ.

Answ. No reason you should. Is it all one to wrong you, and to wrong the God of Heaven? God is the only Judge of his own wrongs.

The six and thirtieth Excuse. *All men are sinners; and I was but a sinner.*

Answ. All were not Impenitent, Unbelieving, Rebellious sinners; and therefore all are not unpardoned condemned sinners. All did not live after the flesh, and refuse to the last, to be converted, as you did. God will teach you better to difference between sinners and sinners.

The seven and thirtieth Excuse. *But if Christ have satisfied for my sins, and dyed for me, then how can I justly suffer for the same sins? will God punish one sin twice?*

Answ. 1. Christ suffered for man in the Nature of man; but not

not in your person, nor you in him: It was not you that provided the price, but God himself; Christ was not mans Delegate in satisfying, and therefore received not his Instructions from us, nor did it on our terms, but his own. It was not the *same thing* which the Law threatned, that Christ underwent: for that was the Damnation of the sinner himself: and not the suffering of another for him, it cannot therefore be yours, but on Christs own terms. He dyed for thy sin, but with this intent, that for all that, if thou Refuse him, thou shalt dye thy self. It is therefore no wrong to thee to dye, for it was not thou that dyedst before: And Christ will take it for no wrong to him: For *he* will Judge thee to that Death. It is for refusing a Christ that dyed for thee, that thou must perish for ever.

The

The eight and thirtieth Excuse. *But I did not Refuse Christ. I believed and trusted in him to the last; and Repented of my sins, though I sometime Was overtaken with them.*

Answ. Had this been True, thy sin would not have condemned thee. But there is no mocking God. He will shew thee then thy naked heart, and convince thousands that thought they Believed and Repented, that indeed they did not. By thy works also will this be discovered, that is, by the main bent and scope of thy life, as *Matth.* 25. throughout; and *Jam.* 2.

The nine and thirtieth Excuse. *I did many Good Works; and I hope God will set those against my evil Works.*

Answ. Thy good works were thy sins, because indeed they were not good, being not done in sincerity

cerity of heart for God. The beſt mans works have ſome infirmity, which nothing can cleanſe but the blood of Chriſt, which thou haſt made light of, and therefore haſt no part in. If all thy life had been ſpent in perfect works except one day, they would not make ſatisfaction for the ſins of that day; For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgement, then his own good works.

The fourtieth Excuſe. *I lived in poverty and miſery on earth, and therefore I hope I have had my ſuffering here, and ſhall not ſuffer in this World, and another too.*

Anſw. 1. By that Rule all poor men, and murderers, and thieves that are tormented and hanged, ſhould be ſaved. But as Godlyneſs hath the promiſe of this life and that to come, ſo Impenitency and Wickedneſs hath the Threatning

ning of this life, and that to come.

2. The Devils and the damned have ſuffered much more than you already: and yet they are never the neerer a deliverance. When thou haſt ſuffered ten thouſand years, thy pain will be never the neerer an end. How then can a little miſery on earth prevent it? Alas poor ſoul, theſe are but the foretaſts and beginnings of thy ſorrow. Nothing but pardon through the blood of Chriſt could have prevented thy Condemnation, and that thou rejectedſt by Infidelity and Impenitency: *His* ſufferings would have ſaved thee, if thou hadſt not Refuſed him: But all thine own ſufferings will yield thee no Relief.

So much for the anſwering of the *Vain Excuſes* which poor ſinners are ready to make for themſelves.

ſelves. Wherein I have been ſo large, as that this part I confeſs is diſproportionable to the reſt: but it was for theſe two Reaſons.

1. That poor careleſs ſouls might ſee the vanity of ſuch Defences; and conſider, if ſuch a worm as I can eaſily confute them, how eaſily and how terribly will they be all anſwered by their Judge?

2. I did it the rather, that godly Chriſtians might the better underſtand how to deal with theſe vain Excuſes when they meet with them; which will be daily, if they deal with men in this ſad Condition.

X. WE have done with that part of the Judgement which consisteth in the exploration or tryal of the cause: we now come to that which is the Conclusion and Consummation of all: and that is, to shew you, *What the Sentence will be, and on whom?*

And for this, we must go strait to the word of God for our light, it being impossible for any man to have any particular knowledge of it, if Christ had not there revealed it unto us. Indeed almost all the world do acknowledge a life after this, where it shall go well with the good, and ill with the bad. But who shall be then accounted *Righteous*, and who *Unrighteous*, and on what terms and grounds, by whom they shall be Judged, and to what Condition, they know not.

The Sentence in Judgement will

will be, 1. Either on those that never had means to know Christ. 2. Or on those that had.

1. For the former, as it less concerneth us to enquire of their case, so is it more obscurely revealed to us in the Scripture. It is certain that they shall be Judged according to their Use of the means which they had, *Rom.* 2. 11, 12, 13, 14, 15, 16. and the Talents which they received, *Mat.* 25. But that it ever falleth out that he that hath but the *One* Talent of natural helps doth improve it to salvation, or that ever they who knew not Christ, are Justified and saved without that knowledge (being at age and use of reason) I find not in the Scriptures. I find indeed, that [As many as have sinned without Law, shall also perish without Law: and as many as have sinned *in* the Law, shall be Judged

by the Law, *Rom.* 2. 12. But not that any are justified by the works of nature, such as are here said to be *without Law*. I find also, that [They have the work of the Law written in their hearts, their conscience also bearing witness, and their Thoughts the mean while Accusing, or else Excusing one another, in the day *when* God shall Judge the secrets of men, by Jesus Christ, according to the Gospel] *Rom.* 2. 15, 16. And I believe it is a *just Excuse*, and not an *unjust* which is here meant. But it will be but an *Excuse* so far as they were guiltless; and that will be but *in tanto*, and not *in toto*, in part only; and so not a full Justification. A Heathens conscience may excuse him from those sins which he was never guilty of; but not from all. But no more of them.

2. The case of those that have had

had the Gospel, is more plainly opened to us in Gods word. Their *Sentence* is opened in many places of Scripture, but most fully in *Matth.* 25. whence we will now collect it.

There we find that Jesus Christ the Redeemer, as King of the world, shall sit in Judgement on all men at the last; and shall separate them one from another, as a Shepherd divideth the Sheep from the Goats, and so shall pass the final Sentence. This Sentence is twofold, according to the different Condition of them that are Judged. To them on the right hand, there is a Sentence of Justification, and Adjudication to everlasting glory; To them on the left hand, here is a Sentence of Condemnation to everlasting Punishment.

The Sentence on each of these containeth, both the state which they

they are Judged to, and the reason or cause of the Judgement to that state. For as God will not Judge any to Life or Death, without just cause, so he will publish this cause in his sentence, as it is the manner of Judges to do; If you say, *Christ will not use a voice*; Let it satisfie, that though we know not the manner, yet if he do it but by mental discovery, as he shews men *what* shall everlastingly befall them, so he will shew them *why* it shall so befall them.

1. The *Sentence* on them on the *Right* hand, will contain, 1. Their Justification and Adjudication to *Blessedness*, and that both as generally denominated, & as particularly determined and described. 2. And the cause of this Judgement.

1. In general they shall be pronounced *Blessed*. Satan would have

have had them curſed and miſerable; the Law did curſe them to miſery; Many a fearful thought hath poſſeſſed their own breſts, leſt they ſhould prove at laſt accurſed and miſerable; But now they hear the contrary from their Judge. All the Promiſes in the Goſpel could not perfectly overcome thoſe their fears; all the comfortable words of the Miniſters of the Goſpel could not perfectly ſubdue them; all the tender mercies of God in Chriſt did not perfectly ſubdue them; But *now* they are vanquiſhed all for ever. He that once hath heard his Redeemer in Judgement call him *Bleſſed*, will never fear being *curſed* more. For he that Chriſt *Bleſſeth*, ſhall be *Bleſſed* indeed.

The Deſcription of their Bleſſedneſs followeth, *Come inherit the Kingdom prepared for you from the*

foundation of the world. And also they are called Blessed *Of the Father.* Here is the fountain of their Blessednes; The Father, and the state of their blessednes in Being the Fathers: For I suppose they are called *the Blessed of the Father*, both because the Father Blesseth them, that is, makes them Happy, and because these blessed ones are the Fathers *own.* And so Christ will publish it to the world in Judgement, that he came to glorifie the Father, and will proclaim him the Principal Efficient and Ultimate end of his work of Redemption, and the blessednes of his Saints, and that himself is (as Mediator) but the *way* to the Father. It is the Father that *prepared* the Kingdom for them, and *from the foundation of the world*, prepared it: Both for [them] as *chosen ones*, and for them as *future Believers, and Righteous ones.* It

is

is called a Kingdom, partly in respect to God the King, in whose glory we shall partake in our places: and partly Metaphorically from the Dignity of our Condition. For so it is that our selves are said to be made Kings, *Rev.* 1. 6. and 5. 1. 1 *Pet.* 2. 9. and not that we are properly Kings, for then we must have subjects who must be Governed by us.

Thus we see their Blessedness in the Fountain, end and state of Dignity: As to the Receptive Act on their part, it is expressed by two words; one signifying their first entrance on it, *Come*: the other their *Possession*, *Inheritance*: that is, possess it as given by the Father, and Redeemed by the Son, and hold it in this Tenure for ever.

The true Believer was convinced in this life, that indeed there

was no true Bleſſedneſs, but this enjoyment of God in the Kingdom of heaven. The Lord revealed this to his heart by his Word and Spirit: And therefore he contemned the ſeeming Happineſs on earth, and laid up for himſelf a Treaſure in heaven, and made him friends with the Mammon of unrighteouſneſs, and ventured all his hopes in this Veſſel. And *now* he findeth the wiſdom of that choice in a rich return. God made him ſo *wiſe* a Merchant as to ſell All for this Pearl of greateſt price: and therefore now he ſhall find the gain. As there *Is* no other true Happineſs, but God in glory; ſo is there nothing more *ſuitable* and *welcome* to the true Believer. O how welcome will the face of that God be, whom he *loved*, whom he *ſought*, whom he *longed* and *waited* for! How welcome will that Kingdom

Kingdom be which he lived in *Hope* of ! which he parted with All for ! and ſuffered for, in the fleſh ! How glad will he be to ſee the Bleſſed face of his Redeemer, who by his manifold Grace hath brought him unto this ! I leave the believing ſoul to think of it, and to make it the daily matter of his Delightful Meditation. What an unconceivable Joy in one moment, this Sentence of Chriſt will fill his ſoul with. Undoubtedly it is now quite paſt our comprehenſion : though our imperfect forethoughts of it may well make our lives a continual Feaſt.

Were it but our Juſtification from the Accuſations of Satan, who would have us Condemned either as *ſinners* in general, or as Impenitent, Unbelieving Rebels, againſt him that Redeemed us, in *ſpecial*, it would lift up the heads

of

of the Saints in that day : After all the fears of our own hearts, and the ſlanderous Accuſations of Satan and the world, That we were either Impenitent Infidels, or Hypocrites, Chriſt will then Juſtifie us and pronounce us *Righteous*. So much for the *Condition to which* they are Judged.

2. The Reaſon or Cauſe of this Juſtification of the Saints, is given us, both 1. In a general denomination, and 2. In a particular Deſcription. 1. In General, it is becauſe they were *Righteous*, as is evident, *Mat.* 25. 46. *The righteous ſhall go into life Everlaſting*. And indeed it is the buſineſs of every juſt Judge, to juſtifie the righteous, and condemn the unrighteous. And ſhall not the Judge of all the earth judge righteouſly? *Gen.* 18. 25. God makes men Righteous, before he Judges

Judges them so : and Judgeth them Righteous *Because* they are so. He that abominateth that man who saith to the Righteous, thou art wicked, or to the wicked, thou art Righteous, who Justifieth the wicked, and Condemneth the Righteous, will certainly never do so himself.

Indeed he will Justifie them that are sinners, but not against the Accusation *they that are sinners* : but against the Accusation, that *they are guilty of Punishment for sin* : but that is, because he first made them just ; and so Justifiable, by pardoning their sin through the blood of Christ.

And its true also, that he will Justifie those that *were wicked*, but not those that *are wicked* : But Judgement findeth them as Death leaveth them : and he will not take them for wicked, that are sanctified and cleansed of their former

former wickedneſs. So that Chriſt will firſt pardon them, before he juſtifie them againſt the charge of being ſinners in general: and he will firſt give men Faith, Repentance and new Obedience, before he will Juſtifie them againſt the charge of being Impenitent, Infidels or Hypocrites, and conſequently unpardoned, and doubly guilty of damnation. This twofold righteouſneſs, he will firſt *Give* men, and ſo conſtitute them Juſt; before he will *Declare* it, and *Sentence* them juſt.

2. The Reaſon of the Sentence, particularly Deſcribed, is from their Faith and Love to Chriſt, expreſſed in their Obedience, ſelfdenyal and forſaking all for him. *For I was hungry and ye fed me; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in: Naked and ye cloathed me: I was ſick and ye viſited me; I was in priſon*

priſon and ye came to me : Verily I ſay unto you, inaſmuch as ye have done it to one of the leaſt of theſe my Brethren, ye have done it unto me, Mat. 25. 35. to 41. Here is 1. The cauſal conjunction *for*. 2. And the Cauſe or Reaſon it ſelf.

Concerning both which, Obſerve, 1. How it is that mans Obedience and ſelf-denyal is The Reaſon and Cauſe of his Juſtification. 2. Why it is that God will have the Reaſon or Cauſe thus Declared in the Sentence.

For the firſt; obſerve, that Its one thing to give a Reaſon of the Sentence, and another thing to expreſs the *Cauſe* of the *Benefit*, *Given* us by the promiſe, and *Judged* to us by the *Sentence*. Mans Obedience was no proper Cauſe why God did in this life *Give* pardon of ſin to us, or a

Right

Right to glory: much leſs, of his Giving Chriſt to dye for us. And therefore as to our Conſtitutive Juſtification at our Converſion, we muſt not *ſay* or *think* that God doth Juſtifie us, For or *Becauſe* of any works of our Obedience, Legal or Evangelical. But when God hath ſo Juſtified us, when he comes to give a Reaſon of his Sentence in Judgement, he may and will fetch that Reaſon, partly from our Obedience, or our performance of the Conditions of the New Covenant. For as in this life, we had a Righteouſneſs conſiſting in free pardon of all ſin through the blood of Chriſt, and a Righteouſneſs conſiſting in our perſonal performance of the Conditions of the promiſe which giveth that pardon, and continueth it to us: ſo at Judgement we ſhall accordingly be juſtified. And as our Evangelical perſonal Righteouſneſs,

ouſneſs, commonly called *Inherent*, was at firſt only in our Faith and Repentance, and Diſpoſition to obey: but afterward in our Actual ſincere Obedience, in which ſenſe we are Conſtitutively Juſtified or made Righteous here by our works, in *James* his ſenſe, *Jam.* 2. 24. ſo accordingly a double Reaſon will be aſſigned of our ſentential Juſtification; One from our pardon by Chriſts blood and merits; which will prove our Right to Impunity and to Glory. The other from our own Faith and holy Obedience, which will prove our Right to that pardon through Chriſt, and to the free Gift of a Right to glory: and ſo this laſt is to be pleaded in ſubordination to the former. For Chriſt is become the Author of Eternal ſalvation to all them that Obey him, *Heb.* 5 9. He therefore that will be ſaved,

must

must have a *Christ* to save him as the Author, and an *Obedience* to that Christ, as the Condition of that salvation; and consequently both must be declared in the Judgement.

The Reason why the Judge doth mention our Good works, rather then our Believing, may be because those holy self-denying expressions of Faith and Love to Christ, do contain or certainly imply Faith in them, as the life of the tree is in the fruit: but faith doth contain our works of Obedience but only as their cause. These works also are a part of the personal Righteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we have Believed, but also because we have added to our Faith vertue; and have improved our Talents, and have loved Christ to the hazard of all

for

or his sake. For it is not only or principally for the goodness of the work considered in it self, or the good that is done by it to the poor: but it is as these works did express our Faith and Love to Christ, by doing him the most costly and hazardous service; that by Faith we could see Christ in a poor beggar or a prisoner; and could love Christ in *These* better then our worldly goods or liberties; which we must part with or hazard by the works that are here mentioned.

2. The Reasons why Christ will so publikely Declare the personal righteousness of men, to be the Reason or Cause of his Justifying sentence, it is because It is the business of that day, not only to glorifie Gods meer Love and Mercy, but eminently to glorifie his Remunerative Justice; and not only to express his love to the Elect

Elect as such, but to expreſs his love to them as *Faithful* and *Obedient*, and such as have denyed all for Christ, and Loved God above all; And to shew his justice to the men, and faithfulness in fulfilling all his promises, and also his holinſs in the high estimation of the holiness of his people. I shall expreſs this in the words of a Learned Divine (Dr *Twiſs*, againſt Mr. *Cotton*, pag. 40.) *Was there no more in Gods intention when he elected some, then the manifeſtation of the riches of his glorious grace? Did not God purpoſe also to manifeſt the Glory of his Remunerative Juſtice? Is it not undenyable that God will beſtow ſalvation on all his Elect (of ripe years) by way of reward and Crown of Righteouſneſs, which God the Righteous Judge will give?* 2 Tim. 4. 2 Theſ. 1. *It is great pitty this is not conſidered, as uſual-*

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ly it is not : Especially for the momentous Consequence thereof in my Judgement. So far he.

So much of the Sentence of Justification which shall be passed by Christ at Judgement upon the Righteous.

2. We are next to consider of the Sentence of Condemnation which shall then by Christ be passed on the unrighteous. Which is delivered to us by Christ, *Mat.* 25. in the same order as the former.

This Sentence containeth ; 1. The Condemnation it self. 2. The Reason or Cause of it.

The Condemnation expresseth the misery which they are judged to. 1. Generally, in the Denomination, *Cursed.* 2. Particularly by Description of their Cursed state.

To be *cursed*, is to be a People destinated

destinated and adjudged to utter unhappiness; to all kind of misery without remedy.

2. Their *Cursed* condition is described in the next words, *Depart from me into Everlasting fire, prepared for the Devil and his Angels.*

1. *Depart!* From whom? from the God that made them in his Image. From the Redeemer that bought them by the price of his blood, and offered to save them freely, for all their unworthyness, and many a time intreated them to Accept his offer that their souls might live. From the Holy Ghost the Sanctifier and Comforter of the faithful, who strove with their hearts, till they quenched and expelled him. O sad *Departing!* who would not then choose rather to *Depart* from all the friends he had in the world, and from any thing Imaginable; from

from his life, from himself, if it were possible, then from Christ? *Depart!* from what? why, from the presence of the Judge; from all further Hopes of salvation for ever: from all possibility of ever being saved, and living in the joyful Inheritance of the Righteous. *Depart!* Not from Gods Essential presence, for that will be with them to their everlasting misery, but from the presence of his Grace, in that measure as they enjoyed it. *Depart!* Not from your fleshly pleasures, and honours, and profits of the world: These were all gone and past already: and there was no further need to bid them *Depart* from these: Houses and Lands were gone: Mirth and Recreations were gone. Their sweet morsels and cups were gone: All the Honor that men could give them was gone, before they were set at

Christs

Christs barr to be Judged. But from all expectations of ever enjoying these again, or ever *tasting* their former delights; from these they must Depart: Not from their *sin*, for that will go with them: But the liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness; from these they must *Depart*. But this is Consequential: It is Christ and the Possibility of salvation, that they are Sentenced to *Depart* from.

But *Whither* must they *Depart*? 1. Into fire. 2. Into *that* fire which was prepared for the Devil and his Angels. 3. Into everlasting fire.

1. Not into a *Purifying*, but a *Tormenting* fire. Whether Elementary or not; whether properly or Metaphorically called *fire*,

fire, let us not vainly trouble our selves to enquire. It is enough to know, that as fire is one of the most grievous Tormentors of the flesh, so grievous will be those infernal Torments to the whole man, soul and body. Such as is most fitly represented to us under the notion of *fire*, and of *burning*. Its easie for a secure unbelieving soul to read and hear of it! but woe, and ten thousand woes to them that must endure it. In this life they had their good things, when it went harder as to the flesh with better men; but now they are tormented, when the Godly are comforted, as *Luke* 16. 25.

2. But why is it called *a fire prepared for the Devil and his Angels*? 1. What is this Divel that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not

also prepared for wicked men? To these in order.

1. It seems by many passages in Scripture, that there is an Order among Spirits, both Good and Bad; and that there is one Devil that is the Prince over the rest.

2. It seems therefore that its the rest of the evil Spirits, that are called *his Angels*. And some think that the wicked who served him in this life, shall be numbered with his Angels in the life to come. Indeed the Apostle calls him, *The God of this World*, 2 *Cor.* 4. 4. as is ordinarily Judged by Expositors: and *the Prince of the power of the Aire, the Spirit that now worketh in the children of disobedience*, *Eph.* 2. 2. And he calleth false seducing Teachers, *The Ministers of Satan*, 2 *Cor.* 11. 15. But that wicked men are here meant as part of his Angels, is not clear.

3. If

3. If it be the preparation of Gods Purpose that is here meant, then it was from *Eternity*; but if it be any Commination of God as Ruler of the Angels, than was this fire prepared for them Conditionally, from the beginning of that Commination, and was *Due* to them at their fall.

4. It seems that the Reason why here is no mention of preparing Hell-fire for the wicked, but only for the Devils, is not because indeed it *Was not* prepared also for the wicked; but to note, that it is the Torment which was *first* prepared for, or assigned to the Devils, thereby shewing the greatness of the misery of the wicked, that the Devil and his Angels must be their Companions. Though some think, as is said before, that the reason why wicked men are not mentioned here, is because they are part of

the Angels of the Devil, and so included. And some think it is purposely to manifest Gods General Love to mankind, that prepared not Hell *for them*, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgements of the Lord! that those men who would here entertain the Devil into their hearts, and daily familiarity, should be then entertained by him into *his* place of Torments, and there remain for ever in his society! Though few entertained him into Visible familiarity with their bodies as Witches do, who so make him their *Familiar*; yet all wicked men do entertain him into more full and constant familiarity with their souls, then these witches do with their bodies. How *familiar* is he in their

thoughts,

thoughts, to fill them with vanity, luſt, or revenge! How *familiar* is he in their hearts to fill them with coveteouſneſs, malice, pride or the like evils? and to baniſh all thoughts of returning to God, and to quench every motion that tendeth to their recovery? How *familiar* is he with them, even when they ſeem to be worſhipping God in the publike Aſſemblies; ſtealing the word out of their hearts, filling them with vain and wandering thoughts, blinding their minds that they cannot underſtand the plaineſt words that we are able to ſpeak to them, and filling them with a proud rebellion againſt the Direction of their Teachers, and an obſtinate refuſal to be ruled by them, be the matter never ſo neceſſary to their own ſalvation? How *familiar* are theſe evil Spirits in their houſes, filling them

with ignorance, worldlineſs, and ungodlineſs, and turning out Gods ſervice, ſo that they do not pray together once in a day, or perhaps at all? How *familiarly* doth Satan uſe their tongues, in curſing, ſwearing, lying, ribaldry, backbiting, or ſlandering? And is it not juſt with God to make theſe friends their *familiars* in Torment, with whom they entertained ſuch *familiarity* in ſin? As Chriſt with all the Bleſſed Angels and Saints will make but one Kingdom or family, and ſhall live altogether in perpetual Delights: ſo the Devil and all his Hellish Angels and wicked men ſhall make but one houſe-hold, and ſhall live altogether in perpetual miſery. O poor ſinners! you are not troubled now at his preſence and power your hearts, but will you not *then* be troubled at his preſence, and tormenting

power?

power? As long as you do not *see* him, let him do what he will with you, it grieves you little or nothing at all: but what will you say when you *must see* him, and abide with him for ever? Oh Sirs, his name is *easily* heard, but his company will be terrible to the stoutest heart alive. He sheweth you a smiling face when he tempteth you, but he hath a grimmer face to shew you, when temptations have conquered you, and torments must succeed! As those that write of Witches, say, he appeareth at first to them in some comely tempting shape, till he have them fast tyed to him; and then he beats them, and affrights them, and seldom appears to them but in some ugly hew. Believe it, poor sinners, you do not hear or see the worst of him, when you are merry about your sinful Pleasures, and Rejoycing in your

Hopes of the Commodities or Preferments of the world: he hath another kind of Voice which you must hear, and another face to shew you, that will make you know a little better, whom you had to do with! You would be afraid now to meet him in the dark; what will you be to live with him in everlasting darkness? Then you will know who it was that you entertained and obeyed, and plaid with in your sins.

3. And as the Text tells us, that it is *a fire prepared for the Devil and his Angels.* So it telleth us, that is *An everlasting fire.* It had a beginning: but it shall have no end. If these wretches would have chosen the service of God, they would have met with no difficulty or trouble, but what would have had a speedy end: Poverty and Injuries would have had an end: scorns and abuses would

would have had an end; fasting, humiliation sorrow for sin, watching, and fighting against our spiritual enemies, would all have had an end. But to avoid these, they chose that ease, that pleasure, which hath brought them to that torment which *never* will have end. I have said so much of these things already in my Book called the Saints Rest, that I will now say but this much. It is one of the wonders of the world, how men that do believe, or think they do believe this word of Christ to be true, that *the wicked shall go into Everlasting fire*, can yet venture on sin so boldly, and live in it so fearlessly, or sleep quietly till they are out of this unspeakable Danger! Only the Commonness of it, and the known wickedness of mans heart, doth make this less wonderful. And were there nothing else to convince us, that sin-

ners are Mad and Dead as to ſpiritual things, this were enough; That ever the greateſt pleaſures or profits of the world, or the moſt enticing baits that the Devil can offer them, ſhould once prevail with them to forget theſe endleſs things and draw them to reject an Everlaſting Glory, and caſt themſelves deſperately into *Everlaſting fire*; Yea, and all this under daily warnings and Inſtructions; and when its told them before hand by the God of Truth himſelf! For the Lords ſake, Sirs, and for your ſouls ſakes, if you care not what Miniſters ſay, or what ſuch as I ſay, yet will you ſoberly read now and then this 25. Chapter of *Matthew*, and Regard what is told you by him that muſt be your Judge! and now and then bethink your ſelves ſoberly whether theſe are matters for wiſe men to make light of?

and

and what it is to be *Everlastingly in Heaven or in Hell fire.*

2. We have seen what is the Penalty contained in the sentence against the ungodly: The next thing that the Text directs us to, is the Cause or Reason of the Sentence, vers. 42, *For I was hungry, and ye gave me no meat*, &c. The Reason is not given expressly either for their sin against the Law of works, that is, Because they were sinners, and not perfectly *Innocent*: Nor yet from their unbelief, which is the great sin against the Law of Grace: But it is given from their not expressing their Faith and Love to Christ in works of mercy and self-denyal. And why is this so?

1. We must not suppose that these words of Christ, do express the *whole* Judicial process in every point; but the chief parts. It is supposed

ſuppoſed that all men are convicted of being ſinners againſt the perfect Law of the Creator, and that they are guilty of Death for that ſin: and that there is no way but by Chriſt to obtain deliverance. But becauſe all this muſt be acknowledged by the righteous themſelves, as well as by the wicked, therefore Chriſt doth not mention this, but that only which is the turning point or cauſe in the Judgement. For it is not all ſinners that ſhall be finally Condemned; but all Impenitent, Unbelieving ſinners, who have Rebelled finally againſt their Redeemer.

2. And the reaſon why Faith it ſelf is not expreſſed, is, 1. Becauſe it is clearly implyed, and ſo is Love to Chriſt as Redeemer: in that they ſhould have Relieved *Chriſt* himſelf in his members: that is, as its expreſſed, *Matth.* 10. 42.

10. 42. they ſhould have received a Prophet in the name of a Prophet; and a Diſciple in the name of a Diſciple; All ſhould be done for Chriſts ſake: which could not be unleſs they Believed in him, and Loved him. 2. Alſo becauſe that the bare Act of Believing is not all that Chriſt requireth to a mans final Juſtification and Salvation: But holy ſelf-denying Obedience muſt be added. And therefore this is given as the Reaſon of their Condemnation, that they did not ſo obey.

We muſt obſerve alſo, that Chriſt here putteth the ſpecial for the general: that is, one way of ſelf-denying Obedience, and expreſſion of Love, inſtead of ſuch Obedience in general! For all men have not ability to relieve thoſe in miſery, being perhaps ſome of them poor themſelves. But all have that Love and ſelf-

denyal

denyal, which will some way express it self. And all have hearts and a Disposition to do thus, if they had ability; without such a Disposition, none can be saved.

It is the fond conceit of some, that if they have any love to the godly or wish them well, it is enough to prove them happy. But Christ here purposely lets us know, that whoever doth not Love him at so high a rate, as that he can part with his substance or any thing in the world, to those uses which he shall require them, even to relieve his servants in want and sufferings for the masters sake, that man is none of Christs Disciple, nor will be owned by him at the last.

XI. The

XI. THE next point that we come to, is to shew you the *Properties* of this Sentence at Judgement.

When man had broken the Law of his Creator at the first, he was lyable to the Sentence of Death, and God presently sate in Judgement on him, and sentenced him to some part of the Punishment which he had deserved: But upon the Interposition of the Son, he forbore the rest, resolving on a way that might tend to his Recovery: And Death is due yet to every sinner for every sin which he commits, till a pardon do acquit him. But this Sentence which will pass on sinners at the last Judgement, doth much differ from that which was passed on the first sin, or which is Due according

cording to the Law of works alone: for,

1. As to the Penalty, called the Pain of Loss, the first Judgement did deprive man of the favour of his Creator; but the second will deprive him of the favour both of the Creator and Redeemer: The first Judgement deprived him of the benefits of Innocency: The second deprived him of the Benefits of Redemption; The loss of his hopes and possibility of a pardon, of the Spirit, of Justification and Adoption, and of the benefits which Conditionally were promised and offered him; these are the Punishments of the last Judgement, which the Law of works did never threaten to the first man, or to any, as it stood alone.

Also the loss of Glory as Recovered, is the proper penalty of the violated Law of Grace: which

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is more than the first loss. As if a man should lose his Purse the second time, when another hath once found it for him: Or rather as if a Traytor Redeemed by another, and having his life and honours offered him, if he will Thankfully Accept it and come in, should by his Refusal and Obstinacy, lose this Recovered Life, which is offered him: which is an addition to his former penalty.

Besides that the Higher degree of Glory will be lost, which Christ would bestow on him, more then was lost at first. The very work of the Saints in heaven will be to Praise and Glorifie him that Redeemed them: and the Father in him: which would not have been the work of man if he had been innocent.

2. As to the Pain of sense, the last Judgement by the Redeemer, will

will Sentence them to a far sorer Punishment then would have befaln them, if no Saviour had been offered them, *Heb.* 10. 29. The conscience of *Adam* if he had not been Redeemed, would never have Tormented him for Rejecting a Redeemer, nor for refusing or abusing his gracious offers, and his mercies; nor for the forfeiting of a Recovered Happiness; nor for refusing the easie terms of the Gospel, which would have Given him Christ and salvation for the Accepting; nor for neglecting any means that tended to Recovery: No nor for refusing Repentance unto Life, nor for disobeying a Redeemer that bought him by his blood. As all these are the penalties of the Redeemers Law and Judgement, so is it a sorer penalty then Conscience would have inflicted meerly for not being perfectly Innocent;

nocent; and they will be far forer gripings and gnawings of the never-dying worm for the abuse of these Talents, than if we had been never trusted with any after our first forfeiture. Yea and God himself will accordingly proportion his Punishments. So that you see that Privatively and Positively, or as to their Loss and their Feeling, the Redeemer will pass on them a heavyer doom then the Creator did, or would have done according to the first Law to perfect man.

3. Another Property of the Judgement of Christ, is, that *It will be final, Peremptory, and Excluding all further hopes or possibilities of a Remedy.* So was not the first Judgement of the Creator upon faln man. Though the Law of pure Nature knew no Remedy, nor gave man any hope of a Redeemer; yet did it not *exclude*

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a Remedy, nor put in any barr against one; but God was free to Recover his Creature if he pleased. But in the Law of Grace he hath Resolved, that there shall be no more sacrifice for sin, but a fearful looking for of Judgement and fire which shall devoure the Adversary, *Heb.* 10. 26, 27. and that the fire shall be Everlasting, the worm shall not dye, and the fire shall not be quenched, *Mat.* 25. last, *Mat.* 13. 42, 50. *John* 5. 27. *Mat.* 5. 26. *Mat.* 3. 12. and *Luke* 3. 17. *Mark.* 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requir th perfect innocency (as we have all done) may fly to the Promise of Grace in Christ, and Appeal to the Law of Liberty, or deliverance, to be Judged by that. But he that falls under the penalty of that Law which should have saved him, as all final Unbelievers,

and

and Impenitent, Ungodly perſons do, hath no other to Appeal to. Chriſt would have been a Sanctuary and Refuge to thee from the Law of works, hadſt thou but Come in to him : But who ſhall be a Refuge to thee from the wrath of Chriſt ? The Goſpel would have freed thee from the Curſe of the Law of works, if thou hadſt but believed and obeyed it : But what ſhall free thee from the Condemnation of the Goſpel ? Had there no Accuſation lain againſt thee, but that thou waſt in general a ſinner, that is, that thou waſt not perfectly Innocent, Chriſt would have anſwered that charge by his blood. But ſeeing thou art alſo guilty of thoſe ſpecial ſins which he never ſhed his blood for, who ſhall deliver thee from that Accuſation ? When Chriſt gave himſelf a ranſom for ſinners, it was with this

Reſolution

Resolution both in the Father and himself, that none should ever be Pardoned, Justified or Saved by that Ransom, that did not in the time of this life, sincerely return to God by Faith in the Redeemer, and live in sincere obedience to him and persevering herein. So that he plainly *excepted* final Infidelity, Impenitency and Rebellion from pardon: He never dyed for the final non-performance of the Conditions of the New Covenant. So that his Judgement for these will be peremptory and remedilesse. If you say, Why cannot God find out a remedy for this sin, as well as he did for the first? I say, God cannot lye, *Tit.* 1. 2. He must be True and Faithful, as necessarily as he must be God, because of the Absolute perfection of his nature; and he hath said and resolved that there shall be no more remedy. Many

Many other Properties of Gods Judgement in general there are, as that Righteousnes, Impartiality, Inflexibility, and the like, which because I would not make my Discourse too long, I will pass over, contenting my self with the mention of these which are Proper to the Judgement of the Redeemer, according to his own Laws in special.

XII. THE twelfth and last thing which I promised to unfold, is, *The Execution of this Judgement*. Here I should shew you both the Certainty of the Execution, and by whom it will be, and how; but having done all this already in the third Part of the foresaid *Book of rest*, I shall now only give this brief touch of it.

No

No sooner is the dreadful Sentence past, *Go ye cursed into Everlasting fire*, but away they must be gone: There is no delay; much less any Reprive to be expected: and yet much less is there any hope of an Escape. If the Judge once say, *Take him Jaylor*; and if Christ say, *Take him Devils, you that Ruled and Deceived him, now Torment him*; all the world cannot rescue one such soul. It will be in vain to look about for help! Alas, there is none but Christ can help you, and he will not, because you refused his help: Nay we may say, *He cannot*: not for want of Power: but because he is True and Just; and therefore will make good that word which you believed not. It is in vain then to cry to hills to fall on you and the mountains to cover you from the presence of him that sitteth on the Throne. It will be

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in vain now to Repent, and wish you had not sleighted your salvation, nor sold it for a little pleasure to your flesh. It will be then in vain to cry Lord, *Lord, open to us; O spare us; O pitty us; O do not cast us into these hideous flames! Do not turn us among Devils! do not Torment thy Redeemed ones in this fire!* All this will be then too late.

Poor sinner, whoever thou art that readest or heareſt these lines, I beseech thee in Compassion to thy soul, Consider, How fearful the case of that man will be, that is newly doomed to the *Everlasting fire*; and is haled to the Execution without Remedy! and what mad men are those that now do no more to prevent such a misery, when they might do it on such easie terms, and now have so fair an Opportunity in their hands?

The time was when Repentance might have done thee good: but *Then* all thy Repentings will be in vain. *Now* while the day of thy Visitation lasteth, hadst thou but a heart to pray and cry for mercy, in faith and fervency, through Christ thou mightest be heard. But *then Praying*, and *Crying* will do no good! shouldst thou roar out in the extremity of thy horror and amazement, and beseech the Lord Jesus but to forgive thee one sin, or to send thee on earth once more, and to try thee once again in the flesh, whether thou wouldst not love him and lead a holy life, it would be all in vain. Shouldst thou beseech him by all the mercifulness of his nature by all his sufferings and bloody death, by all the merciful promises of his Gospel; it would be all in vain. Nay, shouldst thou beg but one dayes reprival,

or

or to ſtay one hour before thou were caſt into thoſe flames, it would not be heard; it would do thee no good. How earneſtly did a deceaſed Gentleman, *Luk.* 16. 24. beg of *Abraham* for one drop of water from the tip of *Lazarus's* finger, to cool his tongue, becauſe he was tormented in the flame! And what the better was he? He was ſent to Remember that he had his Good things in this life; and that *Remembrance* would torment him more. And do not wonder or think much at this, that Chriſt will not then be intreated by the ungodly. You ſhall then have a *Remember* too, from Chriſt or Conſcience. He may ſoon ſtop thy mouth, and leave thee ſpeechleſs, and ſay, *Remember, man, that I did one day ſend thee a Meſſage of peace, and thou wouldſt not hear it. I once did ſtoop to Beſeech thee*

to return, and thou wouldst not hear. I besought thee by the tender mercies of God; I besought thee by all the Love that I had shewed thee; by my holy Life; by my cursed Death; by the Riches of my Grace; by the offers of my Glory; and I could not get thee to forsake the World, to deny thy flesh, to leave one beloved sin, for all this! I besought thee over and over again! I sent many a Minister to thee in my name: I waited on thee many a day, and year; and all would not do; thou wouldst not Consider, Return and Live: And now it is too late: my sentence is past, and cannot be recalled: Away from me, thou worker of Iniquity, Matth.7. 22,23.

Ah Sirs, what a case then is the poor desperate sinner left in! How can I write this, or how can you that read or hear it without trembling once think of the Condition

dition that such forlorn wretches will be in ! When they look above them, and see the God that hath forsaken them, because they forsook him first ; when they look about them, and see the Saints on one hand whom they despised, now sentenced unto Glory ; and the wicked on the other hand, whom they accompanied and imitated, now Judged with them to everlasting misery ; when they look below them, and see the flames that they must abide in, even for evermore ; and when the Devils begin to hale them to the Execution ; Oh poor souls ! Now what would they give for a Christ, for a promise, for a time of Repentance, for a Sermon of mercy, which once they slept under, or made no account of! How is the case altered now with them! who would think that these are the same men, that made light of

all this on earth, that so stoutly scorned the reproofs of the word, that would be worldly, and fleshly, and drunk, and proud, let Preachers say what they would; and perhaps hated those that did give them warning. Now they are of another mind; but all too late. Oh were there any place for Resistance, how would they draw back, and lay hold of any thing, before they would be dragged away into those flames! But there is no resisting; Satans Temptations might have been Resisted, but his Executions cannot. Gods Judgements might have been Prevented by Faith and Prayer, Repentance and a holy life; but they cannot be resisted when they are not prevented. Glad would the miserable sinner be, if he might but turn to *nothing*, and cease to *be*; or that he might be any thing rather than a reasonable crea-

ture:

ture: but these wishes are all in vain. *There is one Time, and one Way of a sinners Deliverance; If he fail in that one, he perisheth for ever*: all the world cannot help him after that, 2 *Cor.* 6 2. *I have heard thee in a time accepted; and in the day of salvation have I succoured thee: Behold now is the Accepted time: behold now is the day of salvation.* Now he saith, *Rev.* 3. 20. *Behold, I stand at the door and knock; If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.* But for the time to come hereafter, hear what he saith, *Prov.* 1. 24, 25, 26. *Because I have called, and ye Refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my Reproof; I also will laugh at your Calamity; I will mock when your fear cometh:*

When your fear cometh as Desolation, and your destruction cometh as a whirlwind; When distress and anguish cometh upon you; then shall they call upon me, but I will not Answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; They would none of my counsels; they despised all my Reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices; for the Turning away of the simple shall slay them, and the Prosperity of fools shall destroy them; But who so hearkneth to me, shall dwel safely, and shall be quiet from fear of evil. I have recited all these words, that you may see and consider, whether I have spoke any other thing than God himself hath plainly told you of.

Having said this much of the

Certainty,

Certainty of the Execution, I should next have spoke somewhat of the manner and the Instruments, and have shewed how God will be for ever the Principal Cause, and Satan and their own Consciences the Instruments, in part; and in what manner Conscience will do its part, and how impossible it will be to quiet or resist it. But having spoke so much of all this already elsewhere, as is said before, I will forbear here to repeat it, leaving the Reader that desireth it, there to peruse it.

The Uſes.

Uſe 1. BEloved hearers, it was not to fill your fancies with news that God ſent me hither this day; nor to tell you of matters that nothing concern you; nor by ſome terrible words to bring you to an hours amazement and no more; But it is to tell you of things that your eyes ſhall ſee, and to foretell you of your danger while it may be prevented; that your precious ſouls may be ſaved at the laſt, and you may ſtand before God with comfort at that day; But becauſe this will not be every mans caſe, no nor the caſe of moſt, I muſt in the name of Chriſt deſire you to make this day an enquiry into your own ſouls, and as in the preſence of God let your hearts

hearts make answer to these few Questions which I shall propound and debate with you.

Qu. 1. *DO you soundly Believe this Doctrine which I have preached to you?* What say you Sirs? do you verily *Believe* it as a most certain Truth, that you and I, and all the world must stand at Gods barr and be Judged to Everlasting Joy or Torment? I hope you do all *in some sort* Believe this: but blame me not if I be jealous whether you *soundly* believe it, while we see in the world so little of the effect of such a Belief. I confess I am forced to think that there is more infidelity then faith among us, when I see more ungodliness then godliness among us: And I can hardly believe *that* man that will say or swear that he believeth

these

these things, and yet liveth as carelessly and carnally as an Infidel. I know that no man can love to be damned; yea I know that every man that hath a reasonable soul, hath naturally some love to himself, and a fear of a danger which he verily apprehendeth; he therefore that liveth without all fear, I must think liveth without all apprehension of his danger. Custom hath taught men to hold these things as the Opinion of the Country; but if men soundly believed them, surely we should see stranger effects of such a faith, then in the most we do see. Doth the sleepy soul that liveth in security, and followeth this world as eagerly as if he had no greater matters to mind; that never once trembled at the thoughts of this great day; nor once asked his own soul in good sadness, *My soul, How dost thou think*

think then to escape? I say, doth this man Believe that he is going to this Judgement? Well, Sirs, whether you believe it or not, you will find it true; and believe it you must before you can be safe. For if you do not Believe it, you will never make ready. Let me therefore perswade you in the fear of God to consider, that it is a matter of undoubted Truth.

1. Consider that it is the expres word of the God of Truth; revealed in Scripture as plainly as you can desire. So that you cannot be unbelieving without denying Gods Word, or giving him the lye, *Mat.* 13. 38, 39, 40, 41, 42, 43, 49, 50. *Mat.* 25. throughout. *Rom.* 2. 5, 6, 7, 8, 9, 10, 16. and 1. 32. *John* 5. 28, 29. *The hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done*

done good, unto the resurrection of life, and they that have done evil, unto the Resurrection of damnation. Heb. 9. 27. It is appointed to all men once to dye, and after this, the Judgement. Rom. 14. 9. 12. So then every one of us shall give Account of himself to God. Rev. 20. 12. And I saw the dead, small and great stand before God: and the Books were opened: and another book was opened, which is the Book of life: and the dead were Judged out of those things which were written in the Books, according to their works. Mat. 12. 36, 37. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgement: For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Many more most expres's Texts of Scripture do put the Truth of this Judgement out of all question, to all

that

that believe the Scripture, and will understand it. There is no place left for a Controversie in the point: It is made as sure to us as the Word of the living God can make it: And he that will question that, what will he Believe? What say you Sirs? Dare you doubt of this which the God of Heaven hath so positively affirmed? I hope you dare not.

2. Consider, it is a master-part of your faith, if you are Christians, and a fundamental Article of your Creed, that Christ shall come again to Judge the quick and the dead. So that you must Believe it, or renounce your Christianity, and then you renounce Christ and all the hopes of mercy that you have in him. Its impossible that you should soundly Believe in Christ, and not believe his Judgement and Life Everlasting; because as he came

came to bring Life and Immortality to light in the Gospel, 2 *Tim.* 1. 10. so it was the end of his Incarnation, Death and Resurrection, to bring you thither; and its part of his honour and office which he purchased with his blood, to be the Lord and Judge of all the world, *Rom.* 14. 9. *Joh.* 5. 22. If therefore you believe not heartily this Judgement; deal plainly and openly, and say you are Infidels, and cast away the hypocritical vizor of Christianity, and let us know you, and take you as you are.

3. Consider that it is a Truth that is known by the very light of nature; that there shall be a happiness for the Righteous, and a misery for the wicked after this life: which is evident,

1. In that we have undeniable natural reason for it. 1. God is the Righteous governor of the world,

world, and therefore must make a difference among his subjects, according to the nature of their waies; which we see is not done here, where the wicked prosper, and the good are afflicted; therefore it must be hereafter.

2. We see there is a necessity that God should make promises and threatnings of everlasting happiness or misery, for the right governing of the world; for we certainly perceive that no lower things will keep men from destroying all humane society, and living worse then bruit beasts; and if there be a necessity of making such threats and promises, then there is certainly a necessity of fulfilling them. For God needeth no lye or means of deceiving, to rule the world.

2. And as we see it by Reason, so by certain experience, that this is discernable by the light of nature;

ture; for all the world, or almoſt all do believe it. Even thoſe nations where the Goſpel never came, and have nothing but what they have by nature, even the moſt Barbarous Indians acknowledge ſome life after this: and a difference of men according as they are here: Therefore you muſt believe thus much, or renounce your common Reaſon and humanity, as well as your Chriſtianity. Let me therefore perſwade you all in the fear of God to confirm your ſouls in the belief of this, as if you had heard Chriſt or an Angel from heaven ſay to you, *Oh man thou art haſting to Judgement.*

Qu. 2. MY next Question is, *Whether you do ever soberly consider of this great day?* Sirs, do you use when you are alone to think with your selves, how certain and how dreadful it will be? how fast it is coming on? and what you shall do? and what answer you mean to make at that day? are your minds taken up with these considerations? Tell me, is it so, or not?

Alas Sirs! Is this a matter to be forgotten? Is not that man even worse then mad, that is going to Gods Judgement and never thinks of it? when if they were to be tryed for their lives at the next Assize, they would think of it, and think again, and cast 100 times

times which way to escape. Me thinks you should rather forget to go to bed at night, or to eat your meat, or do your work, then forget so great a matter as this.

Truly I have often in my serious thoughts been ready to wonder that men can think of almost any thing else, when they have so great a thing to think of. What! forget that which you must remember for ever! forget that which should force remembrance, yea and doth force it with some, whether they will or not! A poor despairing soul cannot forget it: He thinks which way ever he goes he is ready to be Judged. Oh therefore Beloved, Fix these thoughts as deep in your hearts as thoughts can go. Oh be like that holy man, that thought which way ever he went, he heard the Trumpet sound, and the

the voice of the Angel calling to the world, *Arise ye dead, and come to Judgement.* You have warning of it from God and man, to cause you to Remember it; do not then forget it. It will be a cold excuse another day, *Lord, I forgate this day, or else I might have been ready*: you dare not sure trust to such excuses.

Qu. 3. MY next Question to you, is, *How are you affected with the Consideration of this day?* Barely to *think* of it will not serve: To think of such a day as this with a dull and senseless heart, is a sign of fearful stupidity. Did the knees of King *Belshazzar* knock together with trembling, when he saw the hand-writing on the wall? *Dan.* 5. 6. How then should thy heart be affected that seeth the hand-writing of God as a summons to his barr?

When I began to preach of these things long ago, I confess the matters seemed to me so terrible, that I was afraid that people would have run out of their wits with fear; but a little experience

rience shewed me, that many are like a dog that is bred up in a forge or furnace, that being used to it, can sleep though the hammers are beating, and the fire and hot Iron flaming about him; when another that had never seen it, would be amazed at the sight. When men have heard us 7 years together, yea 20 years, to talk of a day of Judgement, and they *see* it not, nor *feel* any hurt, they think it is but talk, and begin to make nothing of it. This is their thanks to God for his Patience: Because his Sentence is not executed speedily therefore their hearts are set in them to do evil, *Eccl.* 8. 11. As if God were slack of his Promise, as some men Account slackness, 2 *Pet.* 3. 9. When one day with him is as a 1000. years, and a 1000. years as one day. What if we tell you 20. years together that you must dye, will you

not

not believe us, becauſe you have lived ſo long and ſeen no death coming?

Three or four things there be that ſhould bring any matter to the heart. 1. If it be a matter of exceeding weight. 2. If it concern not others only, but our ſelves. 3. If it be certain. 4. If neer.

All theſe things are here to be found, and therefore how ſhould your hearts be moved at the Conſideration of this great day!

1. What matter can be mentioned with the Tongue of man of greater moment? For the poor creature to ſtand before his Maker and Redeemer, to be Judged to Everlaſting Joy or Torment? Alas! all the matters of this world are playes, and toyes, and dreams to this: Matters of profit or diſprofit are nothing

thing to it: Matters of credit or diſcredit are unworthy to be named with it: Matters of temporal life or death are nothing to it. We ſee the poor bruit beaſts go every day to the *ſlaughter*, and we make no great matter of it, though their life be as dear to them as ours to us. To be Judged to an *Everlaſting* death or torment; this is the great danger, that one would think ſhould ſhake the ſtouteſt heart to conſider it, and awake the dulleſt ſinner to prevent it.

2. Its a matter that concerneth every one *of your ſelves*, and every man or woman that ever lived upon the earth, or ever ſhall do: I am not ſpeaking to you of the affairs of ſome far Countrey, that are nothing to you, but only to marvail at; which you never ſaw, nor ever ſhall do: no; It is thy own ſelf man or woman

that heareſt me this day, that ſhalt as ſurely appear before the Judgement-Seat of Chriſt, as the Lord liveth, and as he is true and faithful; and that is as ſure as thou liveſt on this earth, or as the heaven is over thee. That man that heareth all this with the moſt careleſs blockiſh heart, ſhall be awakened and ſtand with the reſt at that day; that man that never thought of it, but ſpent his time in worldly matters, ſhall leave all, and there appear; that man that will not believe theſe things to be true, but make a jeſt of them, ſhall ſee and feel what he would not Believe, and *he* alſo ſhall be there: The *godly* that waited in hope for that day, as the day of their full Deliverance and Coronation, they ſhall be there. Thoſe that have lain in the duſt theſe 5000. years, ſhall riſe again and all ſtand there. Hearer,

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whoever thou art, believe it, thou mayeſt better think to live without meat, to ſee without light, to eſcape death, and abide for ever on earth, then to keep away from that Appearance. Willing or unwilling, thou *ſhalt* be there. And ſhould not a matter then that ſo concerneth *thy ſelf*, go neer to thy heart, and awake thee from thy ſecurity?

3. That it is a matter of unqueſtionable certainty, I have partly ſhewed you already, and more would do, if I were Preaching to known Infidels. If the careleſs world had any juſt reaſon to think it were uncertain, their careleſneſs were more excuſable. Me thinks a man ſhould be affected with that which he is certain ſhall come to paſs, in a manner as if it were now in doing. 1 *Theſ.* 5. 2. *Ye* perfectly *know that the day of the Lord ſo cometh*, &c.

ſaith the Apoſtle.

4. This day is not only *certain*, but it is *neer*; and therefore ſhould affect you the more. I confeſs, if it were never ſo far of, yet ſeeing it will come at laſt, it ſhould be carefully regarded: But when the Judge is at the door, *Jam.* 5. 9. and we are almoſt at the barr, and it is ſo ſhort a time to this Aſſize, what ſoul that is not dead will be ſecure?

Alas Sirs! what is a little time when it is gone? how quickly ſhall you and I be all in another world, and our ſouls receive their particular Judgement, and ſo wait till the body be raiſed and judged to the ſame Condition? It is not a 100. years in all likelyhood, till every ſoul of us ſhall be in heaven or hell: and its like, not half or a quarter of that time, but it will be ſo with the greater part of us:

us: and what is a year or two, or a 100? how speedily is it come? how many a soul that is now in heaven or hell, within a 1000 years dwelt in the places that you now dwell in, and sate in the seats you now sit in? And now their time is past, what is it? Alas; how quickly will it be so with us: You know not when you go to bed, but you may be Judged by the next morning: or when you rise, but you may be judged before night: but certainly you know that shortly it will be; and should not this then be laid to heart? Yea, the General Judgement will not be long: For certainly we live in the end of the world.

Qu. 4. MY next Queſtion is, *Whether are you ready for this dreadful Judgement when it comes, or not?* Seeing it is *your ſelves* that muſt be tried, I think it concerns you to ſee that you be prepared. How often hath Chriſt warned us in the Goſpel, that we be *alwaies ready*; becauſe we know not the day or hour of his coming, *Mat.* 24. 44. 42. and 25. 13. 1 *Theſ.* 5. 6. and told us how ſad a time it will be to thoſe that are unready, *Mat.* 25. 11, 12. Did men but well know what a meeting and greeting there will be between Chriſt and an unready ſoul, it would ſure ſtartle them, and make them look about them. What ſay you Beloved Hearers, are you *ready* for Judgement, or are you not! Me thinks

thinks a man that knoweth he ſhall be Judged, ſhould ask himſelf the Queſtion every day of his life; Am I ready to give up my Account to God! Do not you uſe to ask this of your own hearts? unleſs you be careleſs whether you be ſaved or damned, me thinks you ſhould; and ask it *ſeriouſly*.

Qu. *But who be they that are ready? how ſhall I know whether I be ready or not?*

Anſw. There is a twofold readineſs. 1. When you are in a *ſafe* caſe. 2. When you are in a *comfortable* caſe, in regard of that day. The latter is very *deſirable*, but the firſt is of *abſolute neceſſity*: this therefore is it that you muſt principally enquire after.

In General, all thoſe, and only thoſe are ready for Judgement,

who ſhall be juſtified and ſaved, and not condemned when Judgement comes; They that have a good cauſe in a Goſpel ſenſe. It may be known before hand who theſe are; for Chriſt Judgeth, as I told you, by his Law. And therefore find out whom it is that the Law of grace doth juſtifie or condemn, and you may certainly know whom the Judge will Juſtifie or Condemn; for he Judgeth righteouſly.

If you further ask me *who theſe are*; remember that I told you before, that every man that is perſonally righteous by fulfilling the Condition of Salvation in the Goſpel, ſhall be ſaved, and he that is found unrighteous, as having not fulfilled them, ſhall periſh at that day.

Q. *Who are theſe?*

Anſw. I will tell you them in

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a few words, leſt you ſhould forget, becauſe it is a matter that your Salvation or Damnation dependeth upon.

1. The ſoul that unfeignedly repenteth of his former ſinful courſe, and turneth from it in heart and life, and loveth the way of godlineſs which he hated, and hateth the way of ſin which he loved, and is become throughly a New creature, being born again and ſanctified by the Spirit of Chriſt, ſhall be Juſtified: but all others ſhall certainly be condemned.

Good news to repenting converted ſinners, but ſad to Impenitent, and him that knows not what this means.

2. That ſoul that feeling his miſery under ſin, and the power of Satan, and the wrath of God, doth believe what Chriſt hath

done and ſuffered for mans Reſtauration and Salvation, and thankfully accepteth him as his only Saviour and Lord, on the terms that he is offered in the Goſpel, and to thoſe ends, even to Juſtifie him, and ſanctifie and guide him, and bring him at laſt to everlaſting glory; that ſoul ſhall be Juſtified at Judgement: and he that doth not, ſhall be condemned.

Or in ſhort, in Scripture phraſe, *He that believeth ſhall be ſaved, and he that Believeth not ſhall be condemned, Mar.* 16. 16.

3. The ſoul that hath had ſo much knowledge of the goodneſs of God, and his love to man in Creation, Redemption, and the following mercies, and hath had ſo much conviction of the vanity of all creatures, as thereupon to Love God more then *all* things below,

below, so that *he* hath the chiefest room in the heart, and is preferred before all creatures ordinarily in a time of tryal: that soul shall be Justified at Judgement, and all others shall be condemned.

4. That soul that is so apprehensive of the absolute Soveraignty of God as Creator and Redeemer, and of the Righteousness of his Law, and the Goodness of his holy way, as that he is firmly Resolved to obey him before all others, and doth accordingly give up himself to study his will, of purpose that he may obey it, and doth walk in these holy waies, and hath so far mortified the flesh, and subdued the world and the Devil, that the Authority and Word of God can do more with him, then any other; and doth ordinarily prevail

vail againſt all the perſwaſion and intereſt of the fleſh, ſo that the main ſcope and bent of the heart and life is ſtill for God; and when he ſinneth, he riſeth again by true Repentance; I ſay, that ſoul, and that only, ſhall be Juſtified in Judgement, and be ſaved.

5. That ſoul that hath ſuch Believing thoughts of the life to come, that he taketh the promiſed bleſſedneſs for his portion, and is reſolved to venture all elſe upon it, and in hope of this glory, doth ſet light comparatively by all things in this world, and waiteth for it as the end of his life, chooſing any ſuffering that God ſhall call him to, rather then to loſe his hopes of that felicity, and thus perſevereth to the end: I ſay that ſoul, and none but that, ſhall be Juſtified in Judgement, and eſcape Damnation.

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In these five marks I have told you truly and briefly, who shall be justified and saved, and who shall be condemned at the day of Judgement. And if you would have them all in five words, they are but the Description of these five Graces, Repentance, Faith, Love, Obedience, Hope.

But though I have laid these close together for your use, yet lest you should think that in so weighty a case I am too short in the proof of what I so determine of; I will tell you in the expres words of many Scripture Texts, who shall be Justified, and who shall be condemned.

[*John* 3. 3. Except a man be born again, he cannot enter into the Kingdom of God, *Heb.* 12. 14. Without holiness none shall see God. *Luk.* 13. 3, 5. Except ye repent, ye shall all likewise perish.

riſh. *Acts* 26. 18. I ſend thee to open their eyes, and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an Inheritance among the ſanctified by Faith that is in me. *John* 3. 15, 16, 17, 18, 19. Whoever believeth in him ſhall not periſh, but have everlaſting life: he that believeth on him, is not condemned; he that believeth not is condemned already, becauſe he hath not Believed in the name of the only begotten Son of God: and this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil, *John* 5. 28, 29. The hour is coming in which all that are in the graves ſhall hear his voice and ſhall come forth, they that have done good to the

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Reſurrection of life, and they that have done evil to the Reſurrection of damnation. *Mat.* 25. 30. Caſt the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of Teeth, *Luke* 19. 27. But thoſe mine enemies, which would not that I ſhould raign over them, bring hither, and ſlay them before me. *Mat.* 22. 12, 13. Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs. Then ſaid the King to the ſervants: Bind him hand and foot, and take him away, and caſt him into outer darkneſs, &c. *Mat.* 5. 20. For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of heaven. *Mat.* 7. 21. Not every one that ſaith, Lord, Lord, ſhall

ſhall enter into the Kingdom of Heaven ; but he that doth the will of my Father which is in Heaven. *Heb.* 5. 9. He is become the Author of eternal ſalvation to all them that obey him. *Rev.* 22. 14. Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the Gate into the City. *Rom.* 8. 1, 13. There is then no Condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit. For if ye live after the fleſh, ye ſhall dye : but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. *Rom.* 8. 9. If any man have not the Spirit of Chriſt, he is none of his. *Gal.* 5. 18. But if ye be Led of the Spirit, ye are not under the Law. *Gal.* 6. 7, 8. Be not deceived : God is not mocked : for

whatſoever a man ſoweth, that ſhall he alſo reap · for he that ſoweth to the fleſh, ſhall of the fleſh reap Corruption : but he that ſoweth to the Spirit, ſhall of the Spirit reap life Everlaſting. *Matth.* 6. 21. For where your Treaſure is, there will your heart be alſo.] Read *Pſal.* 1. and many other Texts to this purpoſe, of which ſome are cited in my Directions for Peace of Conſcience : Dir. 11. p. 115, 116.

And thus I have told you from Gods Word, how you may know whether you are *Ready* for Judgement ; which is the fourth thing that I would adviſe you to enquire after.

O Sirs, what ſhift do you make to keep your ſouls from Continual Terrours, as long as

as you remain unready for Judgement? How do you keep the Thoughts of it out of your mind, that they do not break your ſleep, and meet you in your buſineſs, and haunt you every way you go, while Judgement is ſo neer, and you are ſo unready? But I ſhall proceed to my next Queſtion.

Qu. 5.

Qu. 5. AND in the last place, to those of you that are not yet Ready, nor in a Condition wherein you may be safe at that day; my Question is, *How are you resolved to prepare for Judgement for the time to come?* Will you do no more than you have done hitherto? Or will you now set your selves with all your might, to make preparation for so great a day? me thinks you should be now past all demurrs, delays, or further doubtings about such a business; and by the consideration of what I have said already, you should be fully Resolved to lose no more time, but presently to awake, and set upon the

the work. Me thinks you ſhould all ſay, We will do any thing that the Lord ſhall Direct us to do, rather than we will be unready for this final doom ! O that there were but ſuch hearts in you, that you were truly *willing* to follow the gracious Guidance of the Lord, and to uſe but thoſe ſweet and reaſonable means which he hath preſcribed you in his Word, that you may be ready for that day ! Alas, it is no hard matter for me to tell you, or my ſelf, what it is that we muſt do, if we will be happy ; and it is no very hard matter to *Do* it, ſo far as we are truly *willing* ; but the difficulty is, to be *truly* and *throughly willing* to this work. If I ſhall tell you what you muſt do for preparation, ſhall I not loſe my labour ? Will you reſolve and promiſe in the ſtrength of Grace, that

that you will faithfully and ſpeedily endeavour to practiſe it, whoever ſhall gainſay it? Upon hope of this I will ſet you down ſome brief Directions, which you muſt follow, if ever you will with comfort look the Lord Jeſus in the face at the hour of Death, or in the Day of Judgement.

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THE first Direction is this, *See that your ſouls be ſincerely eſtabliſhed in the Belief of this Judgement and Everlaſting life*: For if you do not ſoundly believe it, you will not ſeriouſly prepare for it. If you have the Judgement and belief of an Infidel, you cannot have the Heart or the Life of a Chriſtian. Unbelief ſhuts out the moſt of the world from heaven; ſee that it do not ſo by you! If you ſay, You cannot Believe what you would: I anſwer, Feed not your unbelief by wilfulneſs, or unreaſonableneſs; Uſe Gods means to overcome it, and ſhut not your eyes againſt the light, and then try the iſſue, *Heb.* 3. 12, 13, 15, 16, 17, 18, 19.

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THE second Direction. *Labour diligently to have a sound understanding of the nature of the Laws and Judgement of God.* On what terms it is that he dealeth with mankind: and on what terms he will Judge them to Life or Death: and what the Reward and Punishment is. For if you know not the Law by which you must be Judged, you cannot know how to prepare for the Judgement. Study the Scripture therefore, and mark who they be that God promiseth to save, and who they be that he threateneth to Condemn. For according to that Word will the Judgement pass.

The

THE third Direction. *See that you take it as the very business of your Lives, to make ready for that day.* Understand that you have no other business in this world, but what doth necessarily depend on this. What else have you to do, but to provide for everlasting? and to use means to sustain your own bodies and others, of purpose for this work, till it be happily done? Live therefore as men that make this the main scope and care of their Lives: and let all things else come in but on the by. Remember every morning when you awake, that you must spend that day in preparation for your Account, and that God doth give it you for that end.

end. When you go to bed, examine your hearts, what you have done that day in preparation for your last Day: And take that time as lost which doth nothing to this end.

THE fourth Direction. *Use frequently to think of the Certainty, neerness and dreadfulness of that day, to keep Life in your Affections and Endeavours; lest by Inconsiderateness your souls grow stupid and negligent.* Otherwise, because it is out of sight, the heart will be apt to grow hardened and secure. And do not think of it sleightly as a common thing, but purposely set your selves to think of it, that it may rouze you up to such Affections and

Endeavours as in some measure are answerable to the nature of the thing.

THE fifth Direction. *Labour to have a lively feeling on thy heart, of the evil and weight of that sin which thou art guilty of, and of the misery into which it hath brought thee, and would further bring thee if thou be not delivered, and so to feel the need of a Deliverer.* This must prepare thee to partake of Christ now: and if thou partake not of him now, thou canst not be saved by him Then. It is these souls that now make *light* of their sin and misery, that must then feel them so *heavy*, as to be pressed by them into the infernal flames. And those that *now* feel little

little need of a Saviour, they shall *then* have none to save them, when they feel their need.

THE sixth Direction. *Understand and Believe the sufficiency of that Ransom and Satisfaction to Justice, which Christ hath made for thy sins and for the world, and how freely, and universally, it is offered in the Gospel.* Thy sin is not uncurable or unpardonable, nor thy misery remediless: God hath provided a remedy in his Son Christ, and brought it so neer thy hands, that nothing but thy neglecting, or willful refusing it, can deprive thee of the Benefit. Settle thy soul in this belief.

THE seventh Direction. *Understand and Believe that for all Christs satisfaction, there is an Absolute Necessity of sound Faith and Repentance to be in thy own self, before thou canst be a Member of him, or be Pardoned, Adopted, or Justified by his blood.* He dyed not for final Infidelity and Impenitency, as predominant in any soul. As the Law of his Father which occasioned his suffering, required perfect Obedience, or suffering: So his own Law, which he hath made for the conveyance of his Benefits, doth require yet true Faith and Repentance of men themselves, before they shall be pardoned by him; and sincere

cere Obedience and Perſeverance before they ſhall be glorified.

THE eighth Direction. *Reſt not therefore in an unrenewed, unſanctified ſtate; that is, till this Faith and Repentance be wrought on thy own ſoul, and thou be truly broken off from thy former ſinful courſe, and from all things in this world: and art Dedicated, Devoted, and Reſigned unto God.* Seeing this change *muſt* be made, and theſe graces *muſt* be had, or thou muſt certainly periſh: in the fear of God, ſee that thou give no eaſe to thy mind till thou art thus changed. Be content with nothing till this be done. Delay not another day. How canſt thou live merrily, or ſleep quietly in ſuch a

Condition, as if thou ſhouldſt dye in it, thou ſhouldſt periſh for ever? Eſpecially when thou art every hour uncertain whether thou ſhalt ſee another hour, and not be preſently ſnatch away by death? Methinks while thou art in ſo ſad a caſe, which way ever thou art going, or what ever thou art doing, it ſhould ſtill come into thy thoughts, *Oh what if I ſhould Dye, before I be Regenerate, and have part in Chriſt!*

THE ninth Direction. *Let it be the daily care of thy ſoul, to mortifie thy fleſhly deſires, and overcome this World; and live as in a continual Conflict with Satan, which will not be ended till thy life do end.* If any thing deſtroy thee by

by drawing away thy heart from God, it will be thy carnal self, thy fleshly desires, and the allurements of this world, which is the matter that they fed upon. This therefore must be the earnest work of thy life, to subdue this flesh, and set light by this world, and resist the Devil, that by these would destroy thee. It is the common case of miserable hypocrites, that at first they list themselves under Christ as for a fight, but they presently forget their state and work; and when they are once in their own conceit Regenerate, they think themselves so safe, that there is no further danger; and thereupon do lay down their Arms, and take that which they miscall their Christian Liberty, and indulge and please that flesh, which they promised to mortifie, and close with the

world which they promiſed to contemn, and ſo give up themſelves to the Devil whom they promiſed to fight againſt. If once you apprehend that all your Religion lyeth in meer Believing that all ſhall go well with you, and that the bitterneſs of death is paſt, and in a forbearance of ſome diſgraceful ſins, and being much in the Exerciſe of your Gifts, and in external wayes of Duty, and giving God a Cheap and plauſible obedience in thoſe things only which the Fleſh can ſpare; you are then faln into that deceitful hypocriſie, which will as ſurely condemn you, as open prophanneſs, if you get not out of it. You muſt live as in a fight, or you cannot overcome. You *muſt* live looſe from all things in *this world*, if you will be ready for *another*. You *muſt* not live after the

the flesh, but mortifie it by the Spirit, if you would not dye but live for ever. *Rom.* 8. 13. These things are not indifferent, but of flat necessity.

THE tenth Direction. *Do all your Works as men that must be judged for them.* It is not enough (at least in point of Duty and Comfort) that you Judge this preparation in General to be the main business of your lives, but you should also order your *particular Actions* by these Thoughts, and measure them by their *Respects* to this approaching day. Before you venture on them, enquire whether they will bear weight in Judgement, and be sweet or bitter when they are

brought to tryal? Both for matter and manner, this must be observed. Oh that you would Remember this when Temptations are upon you. When you are Tempted to give up your minds to the world, and drown your selves in earthly cares, will you bethink you soberly whether you would hear of this at Judgement? and whether the world will be then as sweet as now? and whether this be the best preparation for your Tryal? When you are Tempted to be Drunk or to spend your precious time in Ale-houses, or vain unprofitable company, or at Cards or Dice, or any sinful or needless sports; bethink you then, Whether this will be comfortable at the Reckoning? and whether time be no more worth to one that is so neer eternity, and must make so strict an account

account of his Hours? and whether there be not many better works before you, in which you might spend your time to your greater advantage, and to your greater comfort when it comes to a Review? When you are tempted to wantonness, fornication, or any other fleshly intemperance, bethink you soberly, with what face these Actions will appear at Judgement, and whether they will be *then* pleasant or displeasant to you? So when you are tempted to neglect the daily worshipping of God in your families, and the Catechizing and Teaching of your children or servants, especially on the Lords Day, bethink your selves then, what account you will give of this to Christ? when he that entrusted you with the care of your children and servants, shall call you

you to a reckoning for the performance of that truſt?

The like muſt be Remembred in the very manner of our Duties; How diligently ſhould a Miniſter ſtudy? how earneſtly ſhould he perſwade? how unwearyedly ſhould he bear all oppoſitions and ungrateful returns? and how carefully ſhould he watch over each particular ſoul of his charge (as far as is poſſible) when he Remembers that he muſt ſhortly be Accountable for all in Judgement? And how importunate ſhould we all be with ſinners for their Converſion, when we conſider that themſelves alſo muſt ſhortly be Judged? Can a man be cold and dead in prayer, that hath any true apprehenſion of that Judgement upon his mind, where he muſt be accountable for all his prayers and performances?

O Remember, and seriously Remember, when you stand before the Minister to hear the word, and when you are on your knees to God in prayer, in what a manner that same person, even your selves must shortly stand at the Barr of the dreadful God! Did these thoughts get throughly to mens hearts, they would waken them out of their sleepy Devotions, and acquaint them that it is a serious business to be a Christian. How careful should we be of our thoughts and words, if we believingly remembred that we must be accountable for them all! How carefully should we consider what we do with our Riches, and with all that God giveth us, and how much more largely should we expend it for his service, in works of Piety and Charity, if we believingly remembred

bred that we must be Judged according to what we have done, and give account of every Talent that we receive? Certainly the believing consideration of Judgement, might make us all better Christians then we are, and keep our lives in a more innocent and profitable frame.

THE eleventh Direction. *As you will certainly renew your failings in this life, so be sure that you daily renew your Repentance, and fly daily to Christ for a renewed pardon, that no sin may leave its sting in your souls.* It is not your *first* pardon that will serve the turn for your *latter* sins. Not that you must *Purpose* to *sin*, and

Purpose

Purpose to *repent* when you have done as a Remedy: for that is an hypocritical and wicked *purpose* of repenting, which is made a means to maintain us in our sins: But sin must be avoided as far as we can; and Repentance and Faith in the blood of Christ must remedy that which we could not avoid. The righteousness of pardon in Christs blood, is useful to us only so far as we are sinners; and cometh in where our Imperfect Inherent Righteousness doth come short; but must not be purposely chosen before innocency: I mean, we must rather choose as far as we can, to obey and be innocent, than to sin and be pardoned, if we were sure of pardon.

The

THE twelfth Direction. In this vigilant, obedient, penitent course, with confidence upon God as a Father, Rest upon the Promise of Acceptance and Remission through the Merits and Intercession of him that Redeemed you: Look up in hope to the Glory that is before you, and believe that God will make good his Word, and the patient expectation of the righteous shall not be in vain: Cheerfully hold on in the work that you have begun: and as you serve a better master than you did before your change, so serve him with more willingness, gladness and delight. Do not entertain hard Thoughts of him or of his

his ſervice, but rejoyce in your unſpeakable happineſs of being admitted into his family and favour through Chriſt. Do not ſerve him in drooping dejection and diſcouragement, but with Love, and Joy, and filial fear. Keep in the Communion of his Saints, where he is cheerfully and faithfully praiſed and honoured, and where is the greateſt viſible ſimilitude of heaven upon earth; eſpecially in the celebration of the Sacrament of Chriſts Supper, where he ſeals up a Renewed pardon in his blood, and where unanimouſly we keep the Remembrance of his Death until he come. Do not caſt your ſelves out of the Communion of the Saints, from whom to be caſt out by juſt Cenſure and Excluſion, is a dreadful emblem and fore-runner of the Judgement to come, where the

the ungodly shall be cast out of the presence of Christ and his Saints for ever.

I have now finished the Directions, which I tender to you for your preparation for the Day of the Lord: and withal my whole Discourse on this weighty point. What effect all this shall have upon your hearts, the Lord knows: it is not in my power to determine. If you are so far blinded and hardened by sin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the end in your carnal worldly condition as before; I can say no more, but tell thee again, that Judgement is near, when thou wilt bitterly bewail all this too late. And among all the rest of the Evidence that comes in against thee, this Book will

will be one, which shall testifie to thy face before Angels and men, that thou wast told of that Day, and intreated to prepare.

But if the Lord shall shew thee so much mercy as to open thy eyes, and break in upon thy heart, and by sober Consideration turn it to himself, and cause thee faithfully to take the warning that hath here been given thee, and to obey these Directions, I dare assure thee from the word of the Lord, that this Judgement which will be so dreadful to the ungodly, and the beginning of their endless terror and misery, will be as joyful to thee, and the beginning of thy glory. The Saviour that thou hast believed in and sincerly obeyed, will not condemn thee. *Psal.* 1. 5, 6. *Rom.* 8. 1. *John* 3. 16. It is part of his business to Justifie thee before the

world,

world, and to glorifie his merits, his Kingly power, his holyneſs, and his rewarding Juſtice in thy Abſolution and Salvation. He will account it a righteous thing to recompence Tribulation to thy Troublers, and Reſt to thy ſelf; when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power: Even then ſhall he come to be glorified in his Saints, and to be admired in all them that believe, in that day; Even becauſe his ſervants Teſtimony, and his Spirits among them was believed, 2 *Theſ.* 1, 6, 7 8, 9, 10. That

day

day will be the great marriage of the Lamb, and the Reception of thee and all the Saints into the glory of thy beloved, to which they had a Right at their first Consent and Contract upon earth: And when the Bridegroom comes, thou who art Ready shalt go in to the Marriage: when the door shall be shut against the sleepy negligent world; and though they *Cry, Lord, Lord, open to us*, they shall be repulsed with a *Verily I know you not*, *Mat.* 25. 10, 11, 12, 13. For this day which others fear, maist thou long, and hope, and pray, and wait, and comfort thy self in all troubles with the remembrance of it. 1 *Cor.* 15. 55, 56, 57, 58. 1 *Thes.* 4. 17, 18. If thou were ready to be offered to death for Christ, or when the time of thy departing is at hand, thou maist

maist look back on the good fight which thou hast fought, and on the course which thou hast finished, and on the Faith which thou hast kept, and maist confidently conclude that henceforth there is laid up for thee *a Crown of Righteousness*, which *The Lord the Righteous Judge* shall give thee at that day: and not to thee only, but unto all them also that Love his Appearing. *2 Tim.* 4. 6, 7, 8. *Even so, Come Lord Jesus.* Rev. 22. 20.

FINIS.